



THE FITNAH **OF THE** **DAJJAL** **AND GOG AND MAGOG**

by Shaykh 'Abdur-Rahmān as-Sa'di

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Transliteration Table

Consonants

ك	k	ض	ḍ	د	d	ء	‘
ل	l	ط	ṭ	ذ	dh	ب	b
م	m	ظ	ẓ	ر	r	ت	t
ن	n	ع	‘	ز	z	ث	th
ه	h	غ	gh	س	s	ج	j
و	w	ف	f	ش	sh	ح	ḥ
ي	y	ق	q	ص	ṣ	خ	kh

Vowels

Short	ا	ـَ	a	ي	ـِ	i	و	ـُ	u
Long	آ	ـَا	ā	يِ	ـِي	ī	وِ	ـُو	ū
Diphthongs	أَي	ـَي	ay	أَو	ـَو	aw			

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

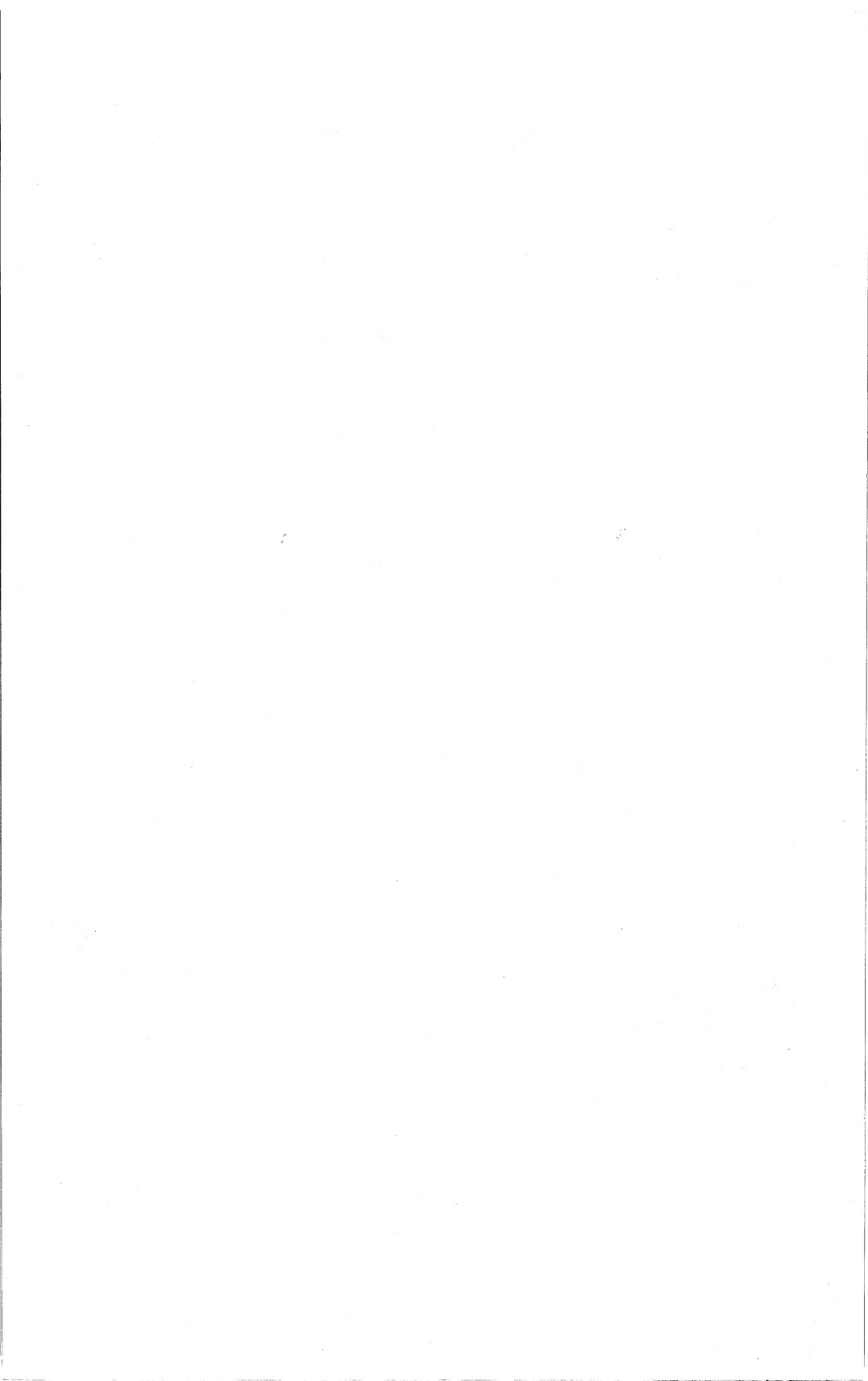
ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu ‘anhū* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu ‘anhūm* (May Allāh be pleased with them)

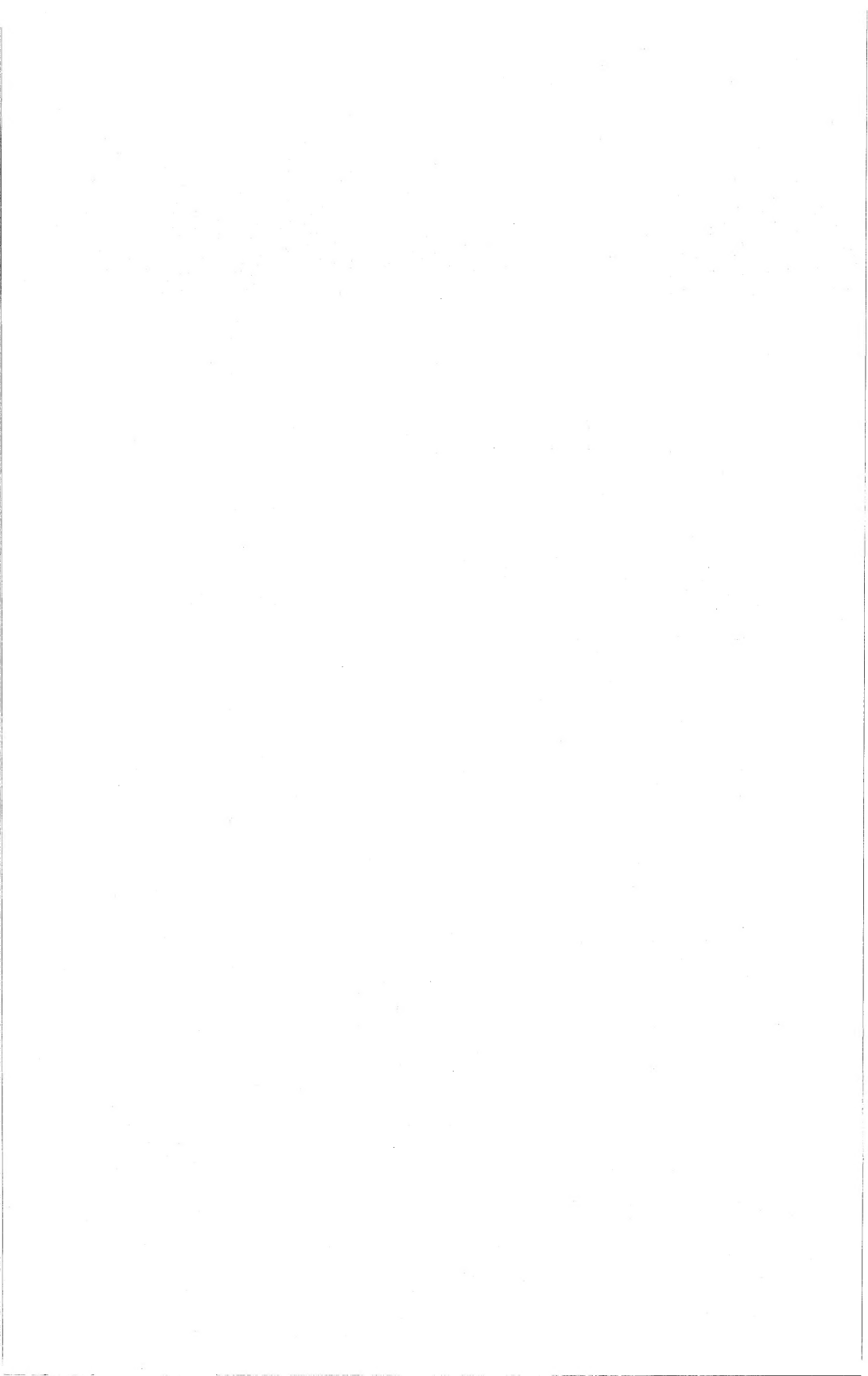
ﷺ *Raḍiyallāhu ‘anhā* (May Allāh be pleased with her)

ﷺ *Raḥimabullāh* (May Allāh have mercy on him)



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AD-DAJJĀL

.....
NARRATIONS REGARDING AD-DAJJĀL

Muslim has reported on the authority of Ḥudhayfah bin Usayd al-Ghifārī that the Prophet ﷺ said:

لن تقوم الساعة حتى تروا عشر آيات .

The Hour will not be established until you see ten signs.

He mentioned: (1) The smoke, (2) the Dajjāl, (3) the Beast, (4) the sun rising from the west, (5) the descent of ‘Īsā bin Maryam ﷺ, (6) Gog and Magog, (7, 8, 9) three landslides: a landslide in the east, a landslide in the west, and a landslide in the Arabian Peninsula, and (10) the last is a fire that emerges from Yemen, pushing the people to their place of assembly.

In another narration:

والعاشر: ريح تلقى الناس في البحر.

...then tenth: a violent wind that drives the people into the ocean.¹

Muslim has reported on the authority of Abū Hurayrah that the

¹ *Ṣaḥīḥ Muslim* 2901

Prophet ﷺ said:

بادروا بالأعمال ستا: الدجال، والدخان، ودابة الأرض، وطلوع الشمس من مغربها، وأمر العامة، وخويصة أحدكم.

Hasten to do actions before six: the Dajjāl, the smoke, the Beast of the earth, the rising of the sun from its place of setting, a general affair (the Day of Judgment), and the specific affair of one of you (death).²

Muslim reported on the authority of Abū Hurayrah that the Prophet ﷺ said:

ثلاث إذا خرجن لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا طلوع الشمس من مغربها، والدجال، ودابة الأرض.

There are three affairs after whose emergence it will not benefit a person to have *īmān* if he did not have *īmān* or work righteousness before. They are: the rising of the sun from its place of setting, the Dajjāl, and the Beast of the earth.³

On the authority of ‘Imrān bin Ḥusayn, who said, “I heard the Messenger of Allāh ﷺ saying:

ما بين خلق آدم إلى قيام الساعة خلق أكبر من الدجال.

“There is not between the creation of Ādam and the establishment of the Hour an affair greater than ad-Dajjāl.”⁴

In the *ḥadīth* that is agreed upon, on the authority of ‘Abdullāh, the Prophet ﷺ said:

إن الله لا يخفى عليكم إن الله ليس بأعور وأشار بيده إلى عينه وإن المسيح الدجال أعور العين اليمنى كأن عينه عنبه طافية.

Indeed, Allāh will not be hidden from you. Indeed, Allāh is not

² *Ṣaḥīḥ Muslim* 2947

³ *Ṣaḥīḥ Muslim* 158

⁴ *Ṣaḥīḥ Muslim* 2946

one-eyed, while al-Masīḥ ad-Dajjāl is one-eyed and blind in his right eye. His eye is like a floating grape.⁵

On the authority of Anas, the Prophet ﷺ said:

ما من نبي إلا قد أُنذر أُمته الأعور الكذاب ألا وإنه أعور وليس ربكم بأعور، مكتوب بين عينيه: كافر.

There was no prophet except that he warned his *ummah* against the one-eyed liar. Indeed, he is one-eyed and your Lord is not one-eyed. Written between his eyes will be the word “*kāfir*” (كافر).⁶

On the authority of Abū Hurayrah, who said that the Prophet ﷺ said:

ألا أحدثكم حديثاً عن الدجال، ما حدث به نبي قومه؟ إنه أعور. وإنه يجيء بمثال الجنة والنار؛ فالتى يقول إنها الجنة هي النار. وإنى أُنذركم كما أُنذر به نوح قومه.

Indeed, I shall narrate to you the speech regarding ad-Dajjāl which no prophet has mentioned to his *ummah*. Indeed, he is one-eyed. And he will bring something which resembles Paradise and Fire. That which he says is Paradise is really Fire. Indeed, I warn you just as Nūḥ warned his people against him.⁷

On the authority of Ḥudhayfah, the Prophet ﷺ said:

إن الدجال يخرج، وإن معه ماءً وناراً. فأما الذي يراه الناس ماءً فنار تحرق، وأما الذي يراه الناس ناراً فماء بارد عذب. فمن أدرك ذلك منكم، فليقع في الذي يراه ناراً، فإنه ماءً عذبٌ طيب.

Indeed, the Dajjāl will emerge and he will have water and fire along

⁵ *Ṣaḥīḥ al-Bukhārī* 7407 and *Ṣaḥīḥ Muslim* 169; Ibn al-Athīr said, “*Al-ḥabbah at-tāfi'ah* from amongst the grapes is the one that protrudes beyond the limit of the other grapes in the cluster.” (*Jāmi' al-Uṣūl* 10/346).

⁶ *Ṣaḥīḥ al-Bukhārī* 7131; *Ṣaḥīḥ Muslim* 2933.

⁷ *Ṣaḥīḥ al-Bukhārī* 3388; *Ṣaḥīḥ Muslim* 2936.

with him. As for that which the people perceive to be water, it is really fire—it burns. As for that which the people perceive to be fire, it is indeed fresh, cold water. Whoever from amongst you encounters this, then let him go into that which he sees to be fire, for indeed it is good and fresh water.⁸

Muslim added:

وإن الدجال ممسوح العين، عليها ظفرةٌ غليظة مكتوب بين عينيه كافر، يقرؤه كل مؤمن، كاتبٌ وغير كاتب.

Indeed, the Dajjāl has one of his eyes wiped away. A piece of flesh is over it.⁹ There will be written between his eyes “*kāfir*.” Every believer will be able to read it, whether he is literate or illiterate.¹⁰

Likewise, on the authority of Ḥudhayfah, the Prophet ﷺ said:

الدجال أعور العين اليسرى، جُفَال الشعر معه جنة ونار. فناره جنة، وجنته نار.

Ad-Dajjāl is one-eyed, only able to see from his left eye, and his hair is curly and abundant.¹¹ He will have with him a Paradise and a Fire. His Fire is actually Paradise and his Paradise is actually Fire.¹²

On the authority of an-Nawwās bin Samʿān, who said, “The Messenger of Allāh ﷺ mentioned ad-Dajjāl and said:

إن يخرج وأنا فيكم فأنا حجيجه دونكم، وإن يخرج ولست فيكم، فامروءٌ حجيح نفسه، والله خليفتي على كل مسلم. إنه شابٌ قطط، عينه طافية، كائي أشبهه بعبد العزى بن قطن. فمن أدركه منكم فليقرأ

⁸ *Ṣaḥīḥ al-Bukhārī* 3450; *Ṣaḥīḥ Muslim* 2934. This is the wording of Muslim.

⁹ Ibn al-Athīr said, “It is a piece a flesh that grows in a deformed manner, and perhaps it extends until it covers something completely.” (*An-Nihāyah Fī Gharīb al-Ḥadīth* 3/158).

¹⁰ *Ṣaḥīḥ Muslim* 2934

¹¹ Ibn al-Athīr said, “*Jufāl ash-shaʿr* (جُفَال الشعر) means ‘having abundant hair.’” (*An-Nihāyah Fī Gharīb al-Ḥadīth* 1/280.)

¹² *Ṣaḥīḥ Muslim* 2934

عليه فواتح سورة الكهف. فإنها جواركم من فتنته. إنه خارج خلة بين الشام والعراق، فعاثّ يميناً وعاثّ شمالاً. يا عباد الله: فاثبتوا.

“Indeed, if he were to come out while I am amongst you, then I would face him on your behalf, and if he comes out while I am not amongst you, then every person will be a defendant of his own self; and Allāh is the protector of every Muslim. Indeed, he is a youth with curly hair, and his eye is floating. I liken him to ‘Abdul-‘Uzzā bin Qaṭṭan. Whoever from amongst you encounters him, then let him recite upon him the opening verses of Sūrah al-Kahf, for indeed, they will be a protection for you from his *fitnah*. Indeed, he will emerge at Khullah, between Shām and Iraq. He will go about right and left. O slave of Allāh, be firm!”

“We said, ‘O Messenger of Allāh, how long will he remain on the earth?’ He said:

أربعون يوماً؛ يوم كسنة، ويومٌ كشهر، ويوم كجمعة، وسائر أيامه كأيامكم.

“Forty days. One day is like a year, and one day is like a month. One day is like a week, and the rest of his days will be similar to your days.”

“We said, ‘O Messenger of Allāh, the day which is similar to a year—will one day of prayers suffice us?’ He said:

لا. اقدروا له قدره.

“No. Estimate it and then pray it (accordingly).”

“We said, ‘O Messenger of Allāh, how fast will he travel throughout the earth?’ He said:

كالغيث استدبرته الريح. فيأتي على القوم فيدعوهم، فيؤمنون به، ويستجيبيون له. فيأمر السماء فتمطر، والأرض فتنبت. فتروح عليهم سارحتهم، أطول ما كانت ذراً، وأسبغَه ضروعاً، وأمدّه خواصر. ثم يأتي القوم فيدعوهم، فيردون عليه قوله، فينصرف عنهم، فيصبحون

ممحلين، ليس بأيديهم شيءٌ من أموالهم. ويمر بالخربة، فيقول لها: أخرجي كنوزك. فتتبعه كنوزها كيغاسيب النحل، ثم يدعو رجلاً ممتلاً شباباً، فيضربه بالسيف، فيقطعه جزلتين، رمية الغرض، ثم يدعوه فيقبل، ويتهلل وجهه، يضحك. فبينما هو كذلك إذ بعث الله المسيح ابن مريم، فينزل عند المنارة البيضاء، شرقي دمشق، بين مهودتين، واضعاً كفيه على أجنحة ملكين. إذا طأطأ رأسه قطر، وإذا رفعه تدر منه مثل جمان اللؤلؤ. فلا يحل لكافر يجد من ريح نفسه إلا مات. ونفسه ينتهي حيث ينتهي طرفه. فيطلبه، حتى يدركه باب لد، فيقتله. ثم يأتي عيسى إلى قوم قد عصمهم الله منه، فيمسح عن وجوههم، ويحدثهم بدرجاتهم في الجنة.

“Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him and they will respond to him. So he will command the sky and it will bring forth rain. He will command the earth and it will bring forth vegetation, and their crops will be able to grow. Plus, they will be taller than what they used to be and more abundant and fruitful. Then he will come to another people; he will call them, but they will reject whatever he is saying. He will turn away from them, and their property wealth will leave along with him, and there will not remain anything from their wealth in their hands. He will pass by a destroyed township and say to it, ‘Bring out your treasures!’ And its treasures will follow him like swarms of bees. And he will call a man filled with youth and strike him with a sword, cutting him into two pieces. And he will place those two pieces at a distance. Then he will call the man and he will come back laughing, having his face gleaming with joy and bliss. And while he is like this, Allāh will send al-Masih, the son of Maryam, and he will descend at the white minaret to the east of Damascus wearing two lightly dyed garments, placing his hands upon the wings of two angels, with water dripping from his head; and whenever he raises his head or lowers his head, drops like pearls will scatter from it. There will be no disbeliever who smells the scent of his breath except that he will die, and the smell will reach as far

as his eye can see. He will pursue the Dajjāl and catch him at the gate of Ludd,¹³ and he will kill him. Then ‘Īsā will come to a people whom Allāh had protected, and he will wipe their faces and speak to them regarding their places in Paradise.”¹⁴

Muslim also narrated the *ḥadīth* of Abū Sa’īd regarding the killing of this man and bringing him back to life; he mentioned at the end of his narration:

ثم يقول له: قم! فيستوي قائماً. فيقول له: أتؤمن بي؟ فيقول: ما ازددت فيك إلا بصيرة. قال: ثم يقول: يا أيها الناس! إنه لا يفعل بعدي بأحد من الناس. قال: فيأخذه الدجال ليذبحه، فيجعل ما بين رقبته إلى ترقوته نحاساً. فلا يستطيع إليه سبيلاً. قال: فيأخذ يديه ورجليه، فيقذف به. فيحسب الناس أنما قذفه إلى النار، وإنما ألقى في الجنة. فقال رسول صلى الله عليه وسلم: هذا أعظم الناس شهادةً عند رب العالمين.

Then he will say to him, “Rise!” And he will stand up. He will then say to him, “Do you believe in me now?” He will respond, “I have not increased except with more certainty regarding who you are.” He will then say, “O people, he will not be able to do to anyone amongst the people the likes of that which he has done to me. The Dajjāl will seize him in order to cut his throat, [but] copper will be placed upon his neck and he will not be able to do anything to him. Therefore, he will grab him by his feet and his hands and toss him. The people will see that he has tossed him into the Fire, while he has [actually] tossed him into Paradise. The Messenger of Allāh ﷺ said, “This person is the greatest of the people in terms of martyrdom with the Lord of all that exists.”¹⁵

On the authority of Umm Shurayk, the Prophet ﷺ said:

ليفرنَّ الناس من الدجال، حتى يلحقوا بالجبال.

¹³ Ibn al-Athīr said, “Ludd is a place in Shām; it is also said that it’s in Palestine.” (*An-Nihāyah* 4/245).

¹⁴ *Ṣaḥīḥ Muslim* 2937

¹⁵ This is the wording in *Ṣaḥīḥ Muslim* (2938).

The people will flee from ad-Dajjāl until they reach the mountains.

Umm Shurayk said, "O Messenger of Allāh, where will the Arabs be at that time?" He said:

هم قليل.

They shall be few.¹⁶

Muslim likewise reported on the authority of Anas that the Prophet ﷺ said:

يتبع الدجال من يهود أصبهان سبعون ألفاً عليهم الطيالة.

The Dajjāl will be followed by 70,000 Jews of Aṣbahān wearing *ṭayālasah* (a head covering worn by the Jews).¹⁷

On the authority of Abu Sa'īd, the Prophet ﷺ said:

يأتي الدجال، وهو محرّمٌ عليه أن يدخل نقاب المدينة، فينزل بعض السباخ التي تلي المدينة، فيخرج إليه رجل...

The Dajjāl will come, but he will be prohibited from entering the precincts of al-Madīnah. Thus, he will descend in an uncultivated land near Madīnah, and a man will come out to him and...¹⁸

And he mentioned that he will be killed, as has preceded.

In the *ḥadīth* which is agreed upon, on the authority of Abū Hurayrah, the Prophet said:

يأتي المسيح من قبل المشرق، همته المدينة، حتى ينزل دبر أحد، ثم تصرف الملائكة وجهة قبل الشام، وهنالك يهلك.

The Dajjāl will come from the direction of the east, trying to enter Madīnah, and he will stop behind Uḥud; and the angels will drive

¹⁶ *Ṣaḥīḥ Muslim* 2945

¹⁷ *Ṣaḥīḥ Muslim* 2944

¹⁸ *Ṣaḥīḥ al-Bukhārī* 7132; *Ṣaḥīḥ Muslim* 2937.

him toward Shām and he will be killed there.¹⁹

On the authority of Abu Bakrah, the Prophet ﷺ said:

لا يدخل المدينة رعب المسيح الدجال. ولها يومئذ سبعة أبواب، على كل باب ملكان.

The horror of al-Masīh ad-Dajjāl will not enter Madīnah. It will have seven gates at that time, and there will be two angels at each gate.²⁰

There is likewise the *ḥadīth* of Tamīm ad-Dārī, the story of which is well known.²¹

On the authority of ‘Amr bin Ḥurayth, the Prophet ﷺ said:

الدجال يخرج من أرضٍ بالشرق، يقال لها خراسان، يتبعه أقوامٌ وجوهمهم المجان المطرقة.

The Dajjāl will emerge from a land in the east called Khurāsān. A people will follow him whose faces are similar to hammered shields.²²

Abū Dāwūd reported on the authority of ‘Imrān bin Ḥusayn that the Prophet ﷺ said:

من سمع بالدجال فليأمنه، فوالله إن الرجل ليأتيه وهو يحسب أنه مؤمن، فيتبعه مما يبعث به من الشبهات.

He who hears about ad-Dajjāl should stay away from him. By Allāh, a man will come to him deeming himself to be a believer, and he will

¹⁹ *Ṣaḥīḥ al-Bukhārī* 7133; *Ṣaḥīḥ Muslim* 1380.

²⁰ *Ṣaḥīḥ al-Bukhārī* 7125

²¹ It is known as “the *ḥadīth* of al-Jassāsah.” Muslim reported it in its complete context (2942), as did Abū Dāwūd (4325-4328), at-Tirmidhī (2253), and Ibn Mājah (4074).

²² ‘Amr bin Ḥurayth reported it from Abū Bakr aṣ-Ṣiddīq. At-Tirmidhī said, “This *ḥadīth* is *ḥasan gharīb*.” (*Jāmi’ at-Tirmidhī* 2237).

follow him to what he has with him from doubts.²³

On the authority of al-Mughīrah bin Shu'bah who said, "No one asked the Messenger of Allāh ﷺ about the Dajjāl more than me. He said to me:

ما يضرّك.

"He will not harm you."

"I said, 'They say that he will have with him a mountain of bread and a river of water.' He said:

هو أهون على الله من ذلك.

"He is too insignificant to Allāh to have these things."²⁴

Likewise, the narrations of Ibn Ṣayād are well known,²⁵ and the narrations regarding 'Īsā killing the Dajjāl are plentiful and well known. The Prophet ﷺ commanded his *ummah*, in their prayers, to seek refuge with Allāh from the *fitnah* of al-Masīḥ ad-Dajjāl, as is known.

Muslim reported from Nāfi' bin 'Utbah that the Prophet ﷺ said:

تغزون جزيرة العرب فيفتحها الله، ثم فارس فيفتحها الله، ثم تغزون الروم فيفتحها الله، ثم تغزون الدجال، فيفتحه الله.

You will do battle against the Arabian Peninsula and Allāh will allow you to conquer it; then Persia, and Allāh will allow you to conquer it. Then you will do battle against Rome and Allāh will allow you to conquer it. Then you will do battle against the Dajjāl and Allāh will allow you to conquer him.²⁶

²³ *Sunan Abī Dawūd* 4319

²⁴ *Ṣaḥīḥ al-Bukhārī* 7122; *Ṣaḥīḥ Muslim* 2939.

²⁵ Refer to them in *Jāmi' al-Uṣūl* (10/362-375).

²⁶ *Ṣaḥīḥ Muslim* 2900

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SPEECH REGARDING THESE TEXTS & THE STORY OF THE DAJJĀL

The speech regarding the story of the Dajjāl requires a number of introductory points:

THE FIRST

The Muslims agree about receiving, with affirmation and acceptance, all of the texts that are authentically reported from the Book and the Sunnah; and everything that Allāh and his Messenger have conveyed will occur and there is no way to avoid it, whether we know the interpretation or not. This is a foundation that is agreed upon by the scholars of the Muslims, and the *īmān* of the servant is not complete except by way of it. Rather, it is the foundation of the substance of *al-īmān*.

THE SECOND

The reports of the Prophet ﷺ, his commands and his prohibitions, are all true, correct, and beneficial to the servants and the *ummah*, the first of them and the last of them. Therefore, his conveyance about the Dajjāl and his *fitnah*, and the command to seek refuge with Allāh from his *fitnah*, is beneficial for the entire *ummah*. Indeed, believing in him and in what the Messenger of Allāh ﷺ said about him increases the believer in faith. And seeking refuge with Allāh and seeking Allāh's protection from his *fitnah* in the prayer, as well as outside of the prayer, has great benefit. No believer can go without seeking this refuge, just as he cannot go without seeking refuge with Allāh from the punishment of the Hellfire, the punishment of the grave, and the tribulations of life and death.

THE THIRD

The *fitnah* of al-Masīḥ ad-Dajjāl is of two types:

1) The person whom the Messenger ﷺ has described with the aforementioned characteristics.

2) The type of *fitnah* that he will bring.

It is necessary to understand the first of the two categories from the perspective that seeking refuge with Allāh from his *fitnah* is worship, humility, and taking recourse with Allāh for protection, and this is pure good.

Moreover, the fact that the time in which he will come is unknown indicates that no believer can guarantee safety for himself from encountering that time. This is an affair which is possible, and its evil and *fitnah* are to be feared. The need of the slave for having protection from his *fitnah* by all means is something known. And from the greatest means is seeking refuge with Allāh from him. Also, this is through supplication and fearing his *fitnah*. Thus, it is inevitable that one does so in all levels of this *ummah*.

This is a firmly placed *'aqidah*, to the point that if it occurred and its occurrence is actualized, then this *ummah*—specifically those who have a connection to the correct and sound belief system—will be able to defend itself from this evil and be protected from his *fitnah*. In contrast, if the fear of him were to be removed from the hearts, then the *fitnah* would be increased when that time comes. And the believers would have no tangible *īmān* to eradicate his *fitnah* and evil.

As for the second category, the need for it is clear, as the type of *fitnah* al-Masīḥ ad-Dajjāl will bring is every falsehood which will confuse and put the people to trial, and he will make falsehood appear fair-seeming while making the truth seem repugnant. He will be aided by way of doubts that will deceive those who have weak intellect and trick those who have no insight.

This is something widespread. Rather, this is something that is widespread in every time and place. Therefore, the servant is in dire need of his Lord defending him from these tribulations, which are from a category of that which al-Masīḥ ad-Dajjāl will bring. They are the tribulations of doubts and ambiguities, and the tribulations of lowly and despicable desires.

THE FOURTH

The affairs which people have seen, or which they have seen the like of. When the Legislator informed the people about the affairs they have seen or those they have seen the like of, He clarified what they could comprehend and directed them towards what they understood. As for the affairs which the people have not seen the like of, the Legislator has struck for them examples. Thus, they are among the general wordings or figurative affairs which will be seen. Indeed, the Legislator has indicated and conveyed the various types of modern inventions—for which the people had no precedence in days of old—in general without specifying their description and the types that will come at later times, due to what this contains of clarifying their realities and guidance for their creation. Thus, including them among the general affairs mentioned in the Book and the Sunnah is so those who are given *tawfiq* will know that Allāh has neglected nothing and has left nothing out of the Book.

As for not mentioning them or describing them specifically, then this is something that was done because of the lack of benefit during the time in which it was mentioned. Rather, perhaps some harm would have come about by way of mentioning this to some of the people, as we have mentioned regarding the statement of Allāh the Exalted:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾

**And We made not the vision which we showed you
but a trial for mankind, and likewise the accursed
tree in the Qur'an.²⁷**

[Sūrah al-Isrā' 17:60]

²⁷ The author ﷺ said in his *tafsir*: “The meaning is that these two affairs were a *fitnah* for the people when they took place, to the point that the disbelievers became indulgent in their disbelief and increased in their evil, and some of those who had weak *īmān* withdrew from their *īmān* due to this. This is because that which he had conveyed to them from the affairs that took place on the night of al-Isrā' wal-Mi'rāj—from the night journey from al-Masjid al-Harām to al-Masjid al-Aqṣā—were affairs outside of the

This is likewise mentioned in some of the treatises we have written.

Shaykh-ul-Islām²⁸ said in his book *As-Sabʿiyyah*,²⁹ “The *fitnah* of the Dajjāl is not specific to those who are alive during his time. Rather, the reality of his *fitnah* is (that it is) falsehood which opposes the *sharīʿah*, and it is connected to things that go outside of the norm. So, the one who affirms that which opposes the *sharīʿah* and goes

norm. And informing them of the existence of the tree that grew from the bottom of the Hellfire, as well as the other affairs outside of the norm, brought about their denial. So what would have been the case had they witnessed the greatest signs and the greatest of things which went outside the norm?! Would this not have increased them in their evil? Due to this, Allāh had mercy upon them and did not mention it to them.

“From this, we are able to know that what is in the Book and the Sunnah—from the lack of explicit mention of great affairs that will occur in the latter times—is best, because the affairs for which they have not witnessed any likeness are such that perhaps their minds would not accept them had they been informed of them before they occurred. This would have caused doubt to enter the hearts of the believers, and this would be something that prevented (people) from entering Islām, and they would run away from it. Rather, Allāh mentioned general wordings which encompassed everything that will occur, and Allāh knows best.” (Refer to *Tafsīr al-Karīm ar-Rahmān Fī Tafsīr Kalām al-Manām* [2/928]).

²⁸ Aḥmad bin ‘Abdul-Ḥalīm bin ‘Abdus-Salām al-Ḥarānī ad-Dimashqī al-Ḥanbalī, Abul-‘Abbās Taqiyy ad-Dīn Ibn Taymiyyah. He was born in Ḥarān in the year 661 AH, then he migrated to Damascus with his family, fleeing from the onslaught of the Tartars. His reputation rose, and he became famous and well-versed in every branch of Islamic knowledge. He issued verdicts and taught when he was less than 20 years old. He was strong for the sake of Allāh and stern against the people of innovation. He encountered much harm due to his defense of the truth, and he was imprisoned many times due to it. But he was patient until he met his Lord while imprisoned in jail in Damascus in 728 AH. All of Damascus came out to attend his funeral. His writings are considered a reference point for the *madh’hab* of Ahlus-Sunnah wal-Jamā’ah. From them are: *Minhāj as-Sunnah an-Nabawiyyah*, *Dar’ Ta’arūḍ al-‘Aql wan-Naql*, *Al-Imān*, *Al-‘Aqīdah al-Wāsiṭiyyah*, *Al-Ḥamawiyyah*, and *At-Tadmuriyyah*; and ‘Abdur-Rahmān bin Qāsim compiled his verdicts into 37 volumes. Refer to *Al-Iʿlām* (1/144).

²⁹ It is a treatise refuting Ibn Sabʿīn and the proponents of *wahdatul-wujūd* and *al-itihād*. It (the treatise) is known by many names, from them: *As-Sabʿiyyah*, *Al-Masā’il al-Iskandrāniyyah*, *Bughyah al-Murtād Fir-Radd ‘Alal-Mutafalsafah wal-Qarāmiṭah wal-Bāṭiniyyah* *Ahlul-Ilhād Minal-Qā’ilīn bil-Hulūl wal-Ittihād*, and others.

Refer to the verification of Dr. Mūsā ad-Duwaysh for *Bughyah al-Murtād* (pp. 53-57, Maktabah al-‘Ulūm wal-Ḥikam 1408). The Shaykh did not mention here the page numbers he is quoting from, unlike what he did in the succeeding passages. Thus, we have relied upon the aforementioned verification in the print indicated by the verifier above.

outside of its scope has been afflicted with a type of this *fitnah*, and this is abundant in every time and place. However, his specific *fitnah* is the greatest tribulation. So, if Allāh safeguards His servant from it whether he encounters it or not, then He will likewise safeguard him from that which is less than this *fitnah*.”³⁰

He went on to say, “It is known that every person has been commanded with what has been mentioned in connection to him regarding seeking refuge from the punishment of the Hellfire, the grave, and the *fitnah* of life and death. Therefore, this *fitnah* will surely occur for everyone, and there is no true salvation except by way of being saved from it. This is an indication that the *fitnah* of the Dajjāl is similar, and if it were the case that no one would encounter his *fitnah* except those who encounter him, then everyone would not have been commanded with this. Bear in mind that the majority of worshipers will not encounter him, and none will encounter him except a small amount of people from those who have been commanded with this *du’ā’*. Similarly, all of the prophets warned their nations against him; even Nūḥ warned his people. This necessitates a general fear of his *fitnah*, even though he will not be present, in person, until the Masīḥ Ibn Maryam ﷺ kills him. And I often say that it is those who are upon the way of *wahdatul-wujūd* who will follow him the most.”³¹

Despite this, the Muslims and those who follow them have been afflicted with trials which are well known within Islām, and it is known that these calamities are a result of the Dajjāl’s trials. Rather, this result is closer to the trial of the Dajjāl and other than it. I say: These modern-day deviants—the likes of whom the Shaykh has mentioned—are the greatest of the people in establishing his *fitnah*, calling to it, and responding to it.

In *Al-Mannār* magazine (vol. 28, p. 756), after much speech, it is said: “What is made clear from all of this speech—meaning, the narrations regarding the Dajjāl—is that the Dajjāl will appear

³⁰ *Bughyah al-Murtād* (p. 483)

³¹ *Bughyah al-Murtād* (p. 514)

amongst the Jews—the greatest Dajjāl within the history of all nations—and they will claim that he is the Messiah whom the Jews have been waiting for. Thus, a large amount of people will be put to trial by way of him due to what he brings of miraculous and amazing things, which are (according to them) more amazing than all of the miracles of the prophets, or similar to the greatest of them. Then, at the end of his time, the true Messiah, ‘Īsā bin Maryam, will appear. He will descend at the white minaret in the eastern part of Damascus. He will catch up with the Dajjāl at the gate of Ludd. In Palestine, there is a land called Ludd, and it is there that the true Messiah—‘Īsā bin Maryam—will kill the enemy of Allāh—al-Masīh ad-Dajjāl—after a long war between the Muslims and the Jews.”

In the 29th issue of *Al-Mannār* magazine, on p. 155, regarding that which the Jews have prepared in Palestine, the author says, “We have no doubt that all of the Jews, as well as the English, plot for one another, utilizing it to attain its goals that are contradictory to one another,³² and we have no doubt that the awaited *fitnah* is from the greatest of tribulations of the earth or the greatest of tribulations outright. And it is the attempted return of the Jewish kingdom that is spoken about in the narrations regarding the *fitnah* of al-Masīh ad-Dajjāl.”³³

³² There is no doubt that the English and the Jews have mutual interests. However, it is clear to researchers—through studying the evangelical fundamentalism embraced by most of the Protestants—that there is a common goal between the Jews and the Christians in establishing the State of Israel, built on literal interpretations of Old Testament texts which show the necessity of the existence of the Israeli State at the end of time as a sign of Christ’s return in the joyous era (which John envisioned in his dreams), which will take place after the Battle of Armageddon. Thereafter, the Protestant organizations specifically will work to establish the Israeli State, because that will hasten the second coming of the Messiah in the kingdom of David. Refer to the (Book of) Revelations by John at the end of the Old Testament.

(Refer to *Ḥimā Sanah* 2000 by ‘Abdul-‘Azīz Kāmil, from the publications of Al-Mutadā al-Islāmī, 1420 AH).

³³ The assertion of Rashīd Riḍā رضى الله عنه—that the *fitnah* of al-Masīh ad-Dajjāl is an attempt to return the Jewish state—is a reach. His *fitnah*, may Allāh protect us from it, is greater than a mere political attempt to establish a kingdom, although this is the ultimate goal the Jews are seeking. Rather, it (his *fitnah*) is a tribulation [directed] at the foundation of the religion and the belief in the Lordship of Allāh and His divinity, and Allāh’s refuge is sought.

He likewise said in vol. 28, on p. 20, after speaking of the narrations about the Dajjāl and mentioning many details regarding them: “That which has been mentioned indicates that the Prophet ﷺ had (his information) revealed to him, and he has clarified the affairs of the Dajjāl at the end of time and that he will display to the people many affairs which go outside the norm and are miraculous, by way of which a large group of people will be put to trial; and [he clarified] that he is from the Jews.”

He went on to say, “It is not farfetched that those who are seeking to bring about the kingdom for the Jews and the Zionists³⁴ by way of these types of *fitnah* seek, in doing so, to utilize abstract sciences and modern-day inventions like electronic and chemical affairs and other than that.”

And he said this many years before the Jews took control of Palestine, and it has occurred just as he thought.

On p. 192, vol. 6 of *Al-Fat'h ar-Rabbānī fī Sharḥ al-Musnad*,³⁵ the author said, “What is apparent to me is that the Jews today are gathering at al-Bayt al-Maqdis in order to meet their demise along with their chief, ad-Dajjāl, in this land, even if it be after some time, in confirmation of the statement of our Prophet ﷺ.”

As for that which Shaykh-ul-Islām Ibn Taymiyyah said, it is excellent speech and exemplifies the *fitnah* of the Dajjāl; and this *fitnah* is of two types, the first of which is: The *fitnah* of the Dajjāl; meaning, from the same category as his *fitnah*. And this *fitnah* is doubtful affairs which create chaos and confusion. These are those things which will put a large group of people to trial. One reflects upon the condition of mankind and how atheism has spread among

³⁴ The Zionist movement is a Jewish supremacist, religious, racial organization; it was formed at the end of the 19th century and worked to establish a government for the Jewish people over the land of Palestine. It held its first convention in the city of Basel, Switzerland in 1897 CE. The results of its political efforts brought about the announcement of the establishment of the government of Israel in the year 1345 AH.

³⁵ *Al-Fat'h ar-Rabbānī lit-Tartīb Musnad al-Imām Aḥmad bin Ḥanbal ash-Shaybānī* and its explanation *Bulūgh al-Amānī Min Asrār al-Fat'h ar-Rabbānī* are both from the works of Aḥmad bin 'Abdir-Raḥmān al-Bannā, also known as as-Sā'atī.

them in such an alarming manner, and its speech has been beautified and made fair-seeming by way of various means; and the fact that material strength has been given precedence, causing a large number of people to go astray, such that none is safe from his *fitnah* except very few whom Allāh has safeguarded and preserved by way of penetrating insight and keeping them distant from this *fitnah*.

What lends strength to the speech of the Shaykh and displays its connection to the current state of affairs is that which we mentioned from the speech of the author of *Al-Mannār* magazine in his statement: "We have no doubt that all of the Jews, as well as the English, plot for one another, utilizing it to attain its goals that are contradictory to one another, and we have no doubt that the awaited *fitnah* is from the greatest of tribulations of the earth or the greatest of tribulations outright. And it is the attempted return of the Jewish kingdom that is spoken about in the narrations regarding the *fitnah* of al-Masīḥ ad-Dajjāl."

Likewise, [it lends strength to the Shaykh's speech] that they are doing so while depending upon the help of England—which is from the greatest *dajjāls*—and by way of science and modern technology which go outside the norm, and modern-day machinations. Therefore, by way of this, the Prophet ﷺ mentioning some of the details of his *fitnah* in the aforementioned narrations is to give an idea and to strike examples. The aforementioned narration indicates that which he said, and it is that which Muslim has reported on the authority of Nāfi' bin 'Utbah from him:

تغزون جزيرة العرب فيفتحها الله، ثم فارس فيفتحها الله، ثم تغزون الروم فيفتحها الله، ثم تغزون الدجال، فيفتحه الله.

You will do battle against the Arabian Peninsula and Allāh will allow you to conquer it; then Persia, and Allāh will allow you to conquer it. Then you will do battle against Rome and Allāh will allow you to conquer it. Then you will do battle against the Dajjāl and Allāh will allow you to conquer him.³⁶

³⁶ *Ṣaḥīḥ Muslim* 2900

This *ḥadīth* indicates that the sequence of the conquests mentioned is in proportion to their nearness to the Muslims; and that after the conquest of Persia and Rome, they will fight against the Dajjāl and Allāh will allow him to be defeated; that they are nations which come after Persia and Rome, from the nations of the Franks and their supporters. They are the sole reason for the Jews' occupation of Palestine. They help them by way of material support and political support, as is known and not hidden from anyone. Were this not the case, the Jews would not own one span of Arab land. This is in affirmation of the statement of Allāh the Exalted:

﴿ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُغُفُّوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ
وَحَبْلٍ مِّنَ النَّاسِ﴾

**Indignity is put over them wherever they may be,
except when under a covenant (of protection) from
Allāh, and from men.**

[Sūrah Āli 'Imrān 3:112]

These people are those who have handed them the kingdom, and they have come together by way of every means to enter the lands of the Arabs from Palestine, as has preceded in the aforementioned *ḥadīth* mentioning that the Dajjāl shall be followed by 70,000 Jews from Aṣḥabān. This means that they will hasten towards Palestine from every place on earth due to the Dajjāl calling them there.³⁷

He who knows how the Jews have worked with England, their ratification of the Balfour Declaration,³⁸ and how they attempted

³⁷ The apparent meaning of the texts is that they will follow him, both figuratively and literally, and not that he will invite them to himself. This is because he will come out from their area (from the east in Khurāsān), and a people with faces resembling hammered shields will follow him, as is reported by at-Tirmidhī (9/90). Then, the Jews from Aṣḥabān in Iran will follow him, as is reported in *Ṣaḥīḥ Muslim*. He will travel with those who follow him toward Palestine and other places. This is the specific following. However, there is that which the Jews have been pursuing for more than half a century from the gathering in Palestine after being dispersed, or the Diaspora, as they call it.

³⁸ Arthur James Balfour (1838–1930 CE): An English politician; the prime minister in 1902, then foreign secretary in 1917. He issued the Balfour Declaration, which guaranteed the right for the Jews to establish a national home in Palestine in 1917. (Refer to

earnestly to rally the strong nations, striving to bring about their objectives, will not deem it farfetched that this is (connected to) the specific *fitnah* of the Dajjāl, which is the greatest *fitnah* on earth, as has come in the aforementioned authentic *ḥadīth*:

ما بين خلق آدم إلى قيام الساعة خلق أكبر من الدجال.

There is no affair greater between the creation of Ādam and the establishment of the Hour than that of ad-Dajjāl.³⁹

Is there any *fitnah* greater than that which the majority of the youth get swept away with in terms of deviation, and which causes those whom it was hoped would be a means of aiding Islām in statement and action to become from the greatest of those who aided in its destruction and demise while hastening to answer the call of the *fitnah* of Dajjāl and fulfilling it? We hope that Allāh displays kindness to us and repels the *fitnah* from the believers by way of His might, strength, and mercy, for they have no tangible means nor any strength to defend from this *fitnah* which has been organized and contrived to do away with Islām. However, there shall come a kindness from Allāh which none perceive.

Is there any *fitnah* greater than that concerning which the Arabs and their governments unite to face and repel from their lands? Yet politics bind them and the *fitnah* begins to play with them, to the point that it divides them and separates them, allowing their enemies to take foot within their lands while their people are separated in every land, each of them becoming a party. And the *fitnah*, in its spread and earnestness, does not increase in anything except strength, while the Arabs do not increase except in weakness and disparity, figuratively and literally, religiously and worldly.

It is inevitable that the authority of the Jews will spread, and it is inevitable that the Arab authority will weaken. And it is likewise inevitable that the Dajjāl will emerge from amongst them specifically. And the rest of that which the Messenger ﷺ has mentioned

Al-Munjid fil-A'lām, 7th ed., Dār ad-Dimashq, 1973, p. 141.)

³⁹ *Ṣaḥīḥ Muslim* 2946

will occur at his hands until ‘Īsā bin Maryam descends and Allāh aids the Muslims. Thus, they will fight against the Jews, and ‘Īsā ﷺ will execute al-Masīḥ ad-Dajjāl. That which supports the fact that modern science in its various types is from the workings of the Dajjāl is what has preceded in the *ḥadīth* of an-Nawwās bin Sam’ān, in which he said: “We said, ‘O Messenger of Allāh, how fast will he travel throughout the earth?’ He said:

كالغيث استدبرته الريح.

“‘Like a cloud driven by the wind.’”

This will be by way of modern-day inventions, from vehicles of land and air.⁴⁰ Many of the people of knowledge have said regarding the statement of the Prophet ﷺ about the Dajjāl—that the word “*kāfir*” will be written between his eyes and every believer will be able to read it whether he is literate or illiterate—that this is by way of example, and the meaning is that his affair will be clear and it will not be hidden to any believer that he is a disbeliever⁴¹ and that what he and his followers have from affairs which go outside of the norm do not indicate the correctness of his statement. Rather, they are only technological affairs which every righteous and wicked person

⁴⁰ This assertion must be looked into. Allāh knows best how this will be.

⁴¹ That which the author has ascribed to “many of the people of knowledge” is an interpretation that opposes the apparent meaning of the texts. An-Nawawī رحمه الله said, “That which is correct is what the verifiers are upon: that this writing is understood literally and that it is an actual writing; Allāh will make it a sign and indication, from the conclusive signs of his disbelief, lying, and falsehood. Allāh will manifest it to every Muslim—literate or illiterate—and conceal it from those for whom He wills misery and tribulation; and there is no denial of this. Al-Qāḍī has mentioned a difference of opinion regarding this. From the scholars are those who say that it is a literal writing, as we have mentioned; and from them are those who say that it is metaphorical and an indication of the signs he will have, and they cite as evidence his statement: ‘Every believer will read it, whether literate or illiterate.’ However, this is a weak opinion.” (*Sharḥ Ṣaḥīḥ Muslim* 18/60-61).

In the narration reported by at-Tirmidhī, it says:

مكتوب بين عينيه كافر، يقرأه من كره عمله.

The (word) “*kāfir*” will be written between his eyes, and whoever hates his actions will be able to read it.

Abū ‘Īsā said, “This *ḥadīth* is *ḥasan ṣaḥīḥ*.” (2235)

has in common. From that which indicates that they are merely camouflage is what has preceded in the *ḥadīth* of al-Mughīrah bin Shu'bah; it is affirmed in the *Ṣaḥīḥayn*⁴² that he said, "No one asked the Messenger of Allāh ﷺ about the Dajjāl more than myself. He said to me:

ما يضرّك .

"He will not harm you."

"I said, 'They say that he will have with him a mountain of bread and a river of water.' He said:

هو أهون على الله من ذلك .

"He is too insignificant to Allāh to have these things."⁴³

So, his statement in which he said, "He is too insignificant to Allāh to have these things," means that he is too insignificant to Allāh for these aforementioned things to be a reality that indicates his truthfulness. Rather, he will only have with him certain affairs and inventions that are in existence and which are commonplace. However, his *fitnah* amongst the Arabs and the Muslims is tremendous, and he will have control over them by way of inventions; this is an affair that is known.

The reality now bears witness to what we say; and this *fitnah* of the Zionists has many characteristics that have yet come to full fruition, and they are working to bring that about. So he who makes the connection between this tremendous *fitnah*, its spread, and its harm, and other than it from the tribulations which have occurred to the Muslims, will know that the greatest *fitnah* and the most heinous calamity has befallen them; and he will know that its preceding *fitnah*, as well as what is to come, is the greatest of all calamities. So there is no might or power except with Allāh, and there is no refuge except with Him.

⁴² **Translator's note:** *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

⁴³ *Ṣaḥīḥ al-Bukhārī* 7122; *Ṣaḥīḥ Muslim* 2939.

In the aforementioned *ḥadīth*, the Prophet ﷺ said:

من سمع بالدجال فليأمنه، فوالله إن الرجل ليأتيه وهو يحسب أنه مؤمن، فيتبعه مما يبعث به من الشبهات.

He who hears about ad-Dajjāl should stay away from him. By Allāh, a man will come to him deeming himself to be a believer, and he will follow him to what he has with him from doubts.⁴⁴

How often have we seen one of the people who is put to trial in these times by way of callers to deviation and the colonists? From that which indicates the current condition is what has come in *Ṣaḥīḥ Muslim* on the authority of Umm Shurayk in a *marfūʿ* form, that the Prophet ﷺ said:

ليفرنَّ الناس من الدجال، حتى يلحقوا بالجبال.

The people will flee from ad-Dajjāl until they reach the mountains.

Umm Shurayk said, “O Messenger of Allāh, where will the Arabs be at that time?” He said:

هم قليل.

They shall be few.⁴⁵

In this *ḥadīth* lies a clarification that the greatest harm will befall the Arabs, and only a few of them will remain—meaning: none will remain who are kept safe from his *fitnah* except a few. As for those who are overcome by way of him and his *fitnah*, they will follow him or they will come to be from his callers. Or they will be too dumbfounded to face him, or they will totally submit to him; and there will be many (who are in this state).

The Prophet ﷺ said in the authentic *ḥadīth*:

أشد أمتي على الدجال بنو تميم.

⁴⁴ *Sunan Abī Dāwūd* 4319

⁴⁵ *Ṣaḥīḥ Muslim* 2945

The strongest of my *ummah* against the Dajjāl are Banū Tamīm.⁴⁶

This indicates that the people of the Arabian Peninsula—the majority of whom are Banū Tamīm—are the safest of the people from his *fitnah*, and they are the strongest of the people in fighting against him by way of proofs and evidences, and weaponry and arms. So we hope from Allāh that he grants them success and aids them by way of His victory. Indeed, Allāh is Responsive and Kind.

We will discontinue the speech until the remaining of that which the Messenger has mentioned from this *fitnah* becomes clear to us and other than us in the future. Indeed, it is an affair which will occur, and there is none who can avert it. And its foundations and introductory matters have already become clear and evident for everyone who has insight. It is mentioned in the book *Al-Islām al-Muf-tarā 'Alayhi* by Muḥammad al-Ghazālī, on p. 21: "So 14 centuries have passed, and Israel has once again returned in the name of the Torah wanting rulership and authority. So have you heard or seen the slightest amount of proof or an ounce of compassion (in their actions), or is it an introduction to inequality, transgression, arrogance, and oppression? Likewise, it has been said to the churches of the West, 'Wake up!'; then we began to hear the charlatans from the politicians of Europe preaching about religion."

⁴⁶ Agreed upon by al-Bukhārī (2543) and Muslim (2525).

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All praise is due to Allāh, Lord of all that exists. May Allāh send blessings and peace upon Muḥammad, his family, his Companions, and those who follow them in excellence until the Day of Recompense.

To proceed:

It is obligatory upon every Muslim to believe in and affirm everything that Allāh and his Messenger have conveyed, whether that report is about Allāh—His names, qualities, and actions—or it is about His creation—past, present, and future. This is in general. It is obligatory upon everyone to believe in these things, and *īmān* is not complete except by way of that. Therefore, one must believe in Allāh and His Messenger and everything they have conveyed.

And whenever there comes from Allāh or his Messenger any information in detail, it is obligatory to have detailed faith in that specific information. So, one has faith in the wording of the text as well *īmān* in its meaning. This foundation is agreed upon by all Muslims. Perhaps the Legislator may inform us of future affairs; when they occur just as He had informed us, this increases the *īmān* of the one who is aware of that, and the one who knows its interpretation¹

¹ What he intends by “interpretation” here is the true interpretation of the information, and this is when an affair occurs exactly as we have been informed. And from that which

and knows the proper application for the report of Allāh and his Messenger; and the verse is an evidence and sign of the truthfulness of the Messenger ﷺ.

Perhaps some of the narrations are problematic for some of the believers when they occur, and likewise the application of them in the manner in which they should be applied. Therefore, it is upon the one who does not understand the affair to stop when it occurs and ask if it is what was intended by Allāh and his Messenger in their reports, and if it is what has been described or not.

So, he who withholds in what he hears and stops regarding what he does not know has done well in this, and he will be saved. He who hastens with certainty to negate or affirm something without evidence or proof which would necessitate that, he is speaking without knowledge, and it is known what this leads to or brings about from threats.²

What is obligatory upon every believer is that he says what he knows and what the evidences of the legislation prove, and that he stops regarding what he does not know, neither affirming nor negating it;

supports this is the statement of Allāh the Exalted:

﴿ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ ﴾

Await they just for the interpretation? On the Day the interpretation comes...

[Sūrah al-A'rāf 7:53]

Likewise, the statement of Yūsuf ﷺ:

﴿ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ﴾

“O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!”

[Sūrah Yūsuf 12:100]

And he does not intend the blameworthy type of interpretation, which is misinterpretation of the speech away from the preponderant meaning, taking that which is incorrect without evidence or by utilizing false evidence. (For more on this subject) refer to the meanings of *at-ta'wil* in *Risālah at-Tadmuriyyah* (pp. 91-96).

² More shall come to affirm this principle at the end of the book.

and there are many examples of this.³

³ The author mentions another example in the intermediate copy of his treatise regarding Gog and Magog, which we will mention here at length.

He said:

The first example: When there occurs in these latter times cutting-edge inventions and innovations—like submarines, cars, planes, and the like; and that which is greater than these occurs, such as electronic communications by way of telegraphs, the telephone, and radio from far-off places, to the point that one who is far is able to connect with one who is near; and that which is brought about as a result of that from tremendous innovations—some thought these things to be extremely strange due to not understanding the reasons that brought them about. However, some of them stopped short from speaking without knowledge and thus were saved; and from amongst the people, there were those whose ignorance and hastiness led them to declare the inventions to be impermissible. Likewise, they declared their use to be impermissible, and some of them claimed that they are from impermissible magic or from polytheism and the utilization of the devils. This is sheer ignorance, and it is boldness in issuing rulings. Had they remained patient until the affair became clear to them and the doubts regarding them were removed, this would have been better for them; and Allāh is Oft-Forgiving and Merciful.

As for one who knows the reality of the affair, then he knows that these are from the things which Allāh has given human beings the ability to manufacture and utilize. Rather, he has commanded with them, as worldly or religious benefit—or both—is not complete except by way of them. (The person likewise) knows that they are from the greatest of that which falls under the statement of Allāh, the Exalted:

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

(He) has taught man that which he knew not.

[Sūrah al-'Alaq 96:5]

And (he knows) that Allāh, the Exalted, has prepared many sciences and inventions for mankind, and he knows that mankind continues to increase and advance in both worldly and universal sciences; and he knows that he who prohibits that has restricted the mercy of Allāh and has hindered His bounty, and he has made a statement that is indicative of his ignorance. And it is obligatory to thank Allāh for teaching His servants worldly knowledge, just as it is obligatory to thank Him for teaching His servants religious knowledge. It is likewise obligatory to thank him for teaching his servants scientific knowledge, especially if it will assist upon goodness and hinder the transgression of the enemies and repel them. Likewise, the one who has insight knows that they fall under the statement of Allāh the Exalted:

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

And (He has created) horses, mules, and donkeys for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

[Sūrah an-Nahl 16:8]

He has informed us in the time of the revelation of the Qur'ān regarding the future—that He shall create affairs which human beings use to ride, and for various benefits that mankind did not know at that time; and these things have occurred just as he informed us. Allāh has created miraculous machinations and wondrous inventions by way of teaching mankind that which the people did not know. And once this occurred, this is from the evident signs of Allāh, concerning which He said:

﴿سُرِّيهِمْ آيَاتِنَا فِي الْأَقَاكِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

We will show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ān) is the truth.

[Sūrah Fuṣṣilat 41:53]

So, the believers know and recognize that His promise is true and that His reports are truthful. Likewise, it is from Allāh's favors upon His slaves and His kindness to them that He has informed them of these things in a general way, because if He informed them of these things in detail, then the obstinate enemies would have had a statement by which to criticize the veracity of the message of Muḥammad ﷺ. When the Night Ascension happened—which occurred during his lifetime and was from the miracles that were always present with the prophets and were not something farfetched—He said:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

And We made not the vision which we showed you (O Muḥammad) but a trial for mankind.

[Sūrah al-Isrā' 17:60]

They said, "He claimed that he went, in one night, to Bayt al-Maqdis and returned in the same night." Thus, they resorted to belying him. Those who had doubts in their hearts and who were weak in their *imān* were put to trial by their speech. So what would have been the case if he had informed them of the inventions which will be present at the end of time, and if he told them that the people would be able to submerge themselves in submarines in the ocean and ride upon steel machines throughout the lands, or that they would be able to fly between the heavens and earth and travel from the east to the west?! Had he informed them of some of these affairs in detail, they would have said, "He is insane; a liar, a fabricator."

However, Allāh was kind and kept him safe, and indeed He is All-Knowing, All-Wise. Also, these miraculous inventions are from the greatest of that which falls under the statement of Allāh:

﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ﴾

And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.

[Sūrah al-Ḥadīd 57:25]

This great strength and the various types of benefit extracted from iron are from the greatest of Allāh's favors upon His slaves; and you know what they are. Hence, it is obligatory to thank Allāh for them and to utilize them in that which brings about their ben-

From these examples is that which has come in the Book and the Sunnah from the reports about Gog and Magog and the characteristics which Allāh and his Messenger have described them with, such that they are apparent and clear, and they denote certainty when one applies the legislative evidences, certain signs, and knowledge of the reality.

Many of the believers are in a state of delusion and supposition. They believe that Gog and Magog do not exist up until now, that no one has ever encountered them, that they have not been seen by anyone,

efit in the religion as well as the worldly life, and to repel the enemies by way of their strength, and to utilize their benefits to bring about fruits of goodness and various types of uses. And greater than all of this is that it is the greatest of that which falls under the statement of Allāh the Exalted:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

And make ready against them all you can of power.

[Sūrah al-Anfāl 8:60]

And this is a command of obligation and a command of recommendation in proportion to conditions. Therefore, Allāh has commanded the believers to prepare for their enemies everything they can from intellectual strength, political strength, and strength in opinions, weaponry, and inventions, as well as preventative fortresses and weapons of destruction. So he who thinks, in his ignorance, that nothing falls under this except striking with the sword, throwing stones, and riding horses or shooting arrows, and that these are the sole weapons to be used in these times, and that the weapons used in these times are not included the command, then say to him, “If you think like this, then if there were to occur a dangerous affair in one portion of the Islamic lands, would there be a way to quickly spread the news of this occurrence except by way of utilizing telegraphic means of communication, cars, planes, and everything one can use from the various types of weaponry? Is there a way to face the enemies and large groups of armies with their sophisticated weaponry while our army has only one means of movement—by foot, horseback riding, and the likes? Is there any way to be made aware of these things except by way of telegraphic communication, utilizing means by way of which we can quickly convey information? And are we able to face the enemy while riding animals while they have planes and other sophisticated weaponry? Is it possible to face them except with the like of what they have?

And since this issue is clear, and its benefits are evident and well known, then the statement of the one who rejects them today, and rejects their usage and importance, is not given any weight or consideration. And Allāh knows best.

[End of the Shaykh's speech]

Then he mentioned the next example, which is Gog and Magog.

and that they are behind a barrier and wall that Dhul-Qarnayn has built. And that they (the people) are tremendous nations, multitudes upon multitudes of people in existence today upon the earth in every part of the planet and in each of the six known continents and in every peninsula adjacent to these continents; all of these aforementioned people, according to them, are far less than Gog and Magog, who are in existence today upon the earth.

This thought process is clearly erroneous, and the reason for it is a lack of correct understanding of what has come in the Book and the Sunnah regarding this issue, and not having knowledge of the reality and the condition of the earth and those who inhabit it while applying the *ḥadīth* haphazardly without knowing their attributes. By way of all of this, their emergence is denied, and people believe that Gog and Magog are not the nations that are found today in various portions of the earth that are well known, from Russia, China, Japan, America, and those outside of Asia; the inhabitants of Africa, Europe, South America, North America, and Australia, and the offspring of these people. Gog and Magog, according to them, are not these nations, and they are within the earth and they are more than the aforementioned people many times over, while up to now they have not found any reports indicating this.

As for the one who contemplates their description as they have been described in the Book and the authentic, clear Sunnah, and applies it upon its reality, then he will have no doubt that these nations (or some of them) are them (Gog and Magog), and that their appearance with their description found in the Book and the Sunnah is from the greatest of signs of the truthfulness that Muḥammad ﷺ came with. And the aforementioned descriptions in the Book and the authentic Sunnah are most applicable to them.

We will mention—if Allāh wills—the evidences of the Book and the Sunnah, the speech of the historians of old and later times as well as the scholars of *tafsīr*, and the affairs that are a reality today, that which will bring about certainty regarding this issue. The following is a summary of that.

THE FIRST EVIDENCE

The first evidence is Allāh informing us about Dhul-Qarnayn reaching the western and eastern parts of the earth. When he returned from the east to the north,⁴ when he reached between the two blockades, he found near [these two blockades] a people who were in existence there since Allāh created the earth. And these are a series of connected mountains which go right and left until they reach the oceans. Many of the historians have stated this, such as Ibn Kathīr⁵ in his book of history,⁶ and this is mentioned as well in the Quranic texts. These two blockades were in existence before Dhul-Qarnayn came to these people. However, there was a gap between them, and by way of that, Gog and Magog would reach those people who were near to them and thus cause much corruption—murdering, stealing, pillaging, and causing destruction. So, when Dhul-Qarnayn reached them, they complained to him regarding that which they encountered from Gog and Magog, and they said:

﴿ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا ﴾

**“Shall we then pay you a tribute so that you might
erect a barrier between us and them?”**

[Sūrah al-Kahf 18:94]

They only wanted this gap between the mountains to be filled. So

⁴ There is no explicit mention of the northern direction in the Quranic report of Dhul-Qarnayn. Perhaps the author took this from the speech of some of the historians and scholars of *tafsīr*, such as the statement of Ibn Kathīr: “The place of the barrier is within the two easts of the earth, in the direction of the north, to the northeast of the earth.” (Refer to *Al-Bidāyah wan-Nihāyah* [2/557]).

⁵ Ismā’il bin ‘Umar bin Kathīr al-Qurashī ad-Dimashqī Abul-Fidā’ ‘Imād ad-Dīn; the preserver, the historian, the jurist, the scholar of *ḥadīth*. He was born in 701 AH in a village near Basra, then he migrated to Damascus. He traveled in pursuit of knowledge. From his writings are: *Tafsīr al-Qur’ān al-‘Aẓīm*, *Al-Bidāyah wan-Nihāyah*, *Jāmi’ al-Masānīd was-Sunan*, and *Sharḥ Ṣaḥīḥ al-Bukhārī* (although he did not complete it). He died in 774 AH. (Refer to *Al-I’lām* [1/320]).

⁶ *Al-Bidāyah wan-Nihāyah* 2/549

Dhul-Qarnayn said:

﴿ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ ﴾

“That (wealth, authority, and power) in which my Lord had established me is better (than your tribute).”

[Sūrah al-Kahf 18:95]

Meaning: That which Allāh had favored him with from the kingdom and strength, as well as numbers, influence, excellent organizational structure, and vast provisions. Meaning: “These things are better for me than the payment you will give me.” So he said to them:

﴿ فَأَعِينُونِي بِقُوَّةٍ ﴾

“So help me with strength (of men).”

[Sūrah al-Kahf 18:95]

Meaning: “Help me with your bodies and strength in order to build it.”

He said:

﴿ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴾

“I will erect between you and them a barrier.”

[Sūrah al-Kahf 18:95]

He did not say “*saddan*” (سَدًّا, a permanent blockade), because “*as-saddayn*” (السدَّين) was something used to refer to a chain of mountains, and they were already in existence. They wanted a barrier to be set up between them and Gog and Magog.

He said:

﴿ آتُونِي زُبَرَ الْحَدِيدِ ﴾

“Give me pieces of iron.”

[Sūrah al-Kahf 18:96]

Meaning, blocks of iron.

﴿ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ ﴾

Then, when he had filled up the gap between the two mountain-cliffs...

[Sūrah al-Kahf 18:96]

Meaning, the iron that he had used had fully collected when he placed it in the gap at the heads of the mountain tops.

﴿ قَالَ انفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴾

He said, “Blow,” till when he had made it (red as) fire, he said, “Bring me molten copper to pour over it.”

[Sūrah al-Kahf 18:96]

Meaning, copper that had been melted down so that it may strengthen the steel. By way of this, he strengthened this barrier, evened out the mountains, and set up a barrier between Gog and Magog and those who were near to them. And he praised Allāh, Who had brought about this blessing by his hands. He said:

﴿ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴾

“This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true.”

[Sūrah al-Kahf 18:98]

These noble verses make it clear that Gog and Magog are from mankind, just as the *ḥadīth* in the *Ṣaḥīḥayn* establishes it; and we shall mention it, if Allāh wills. These verses indicate that they are from the same category or species as these people who had complained about their harm, except that they were distinguished by way of the corruption they caused on the earth, and Dhul-Qarnayn had mercy

upon these people who had complained about their harm. Thus, he built a barrier which would protect them from Gog and Magog. And that which was to the right of his barrier and to the left of it were mountains that reached the oceans, as is clear from the verses. Ibn Kathīr likewise explicitly mentioned this in *Al-Bidāyah wan-Nihāyah* and other than it.

This barrier that Dhul-Qarnayn built was very light in proportion to the natural barriers to the right and left of it (i.e., the mountains). So, when he had built it, they were not able to go beyond that structure nor could they climb it. Likewise, they were not able to climb the connected mountains nor were they able to reach them by way of the ocean. So they remained in this state for a long period of time, and they were thus restricted to their places and their homes, and they had no way to escape this barrier due to not having the means which would permit them to do so. Sometime after this, technology had advanced, inventions had strengthened, and the various means which gave them the ability to escape from those barriers had become plentiful; and the beginning of that was during the time of the Prophet ﷺ, for he mentioned in the *ḥadīth* that is affirmed in the *Ṣaḥīḥayn*:

ويل للعرب من شرٍ قد اقترب. فتح اليوم من ردم يأجوج ومأجوج مثل هذه.

Woe to the Arabs from the evil of that which has drawn near. A hole like this has been placed in the barrier of Gog and Magog.

And he made a circle with his thumb and forefinger to indicate the size. This *ḥadīth* shall come in what follows.

The Prophet ﷺ would often strike examples by way of which the people could understand the meanings, due to what would come to their minds. At that time, [Gog and Magog] were preparing to come out, and some of the means which had facilitated that for them had come about. This—and Allāh knows best—was when they had heard about the Prophet ﷺ and his nation and his call, and that they were going about conquering various lands. Thus, they made

a firm resolve to encounter them, and they enacted the means to facilitate that. Their determination and will continued to strengthen and their strength increased, and they continued their transgression until they began to emerge in every place; and they came out from the mountain tops, sailed upon the oceans, and rose in the skies. All of this is an affirmation of the report of Allāh and His Messenger ﷺ.

Some of the people believed that one must see a break in their barrier in order for them to come out, and if they had not seen a break in their barrier, then this means that they are still behind it to this day, and this is a clear error from various perspectives:

- From them is that the Prophet ﷺ informed us of the beginning of the opening of this barrier, which had begun during his lifetime. The contents of this *ḥadīth* indicate that it has continued until latter times, to the point that it has reached this state that is attested to today. It is upon the believer to affirm the Messenger ﷺ in everything he has conveyed, and to not let the slightest amount of doubt of his truthfulness enter his heart. Reports from the Messenger ﷺ are more truthful than the reports of everyone from the creation, and he has informed us of that.

- From them is that it is not necessary that, if an opening is placed in a particular barrier, everyone will see it when it opens. Perhaps those who pass by it will see it and perhaps it will be hidden from others. Perhaps the information regarding that reaches some but it does not reach others.

- From them is that what is intended by their “emergence” has already occurred. Therefore, seeing a gap in the barrier that Dhul-Qarnayn had built is not a major sign. Rather, the intended sign is their emergence, so if the people see them, then they have emerged upon the people from every area and place, both high and low. Thus, the people can know that the barrier has been opened.

- From them is that Allāh has informed us that they were not able to scale the barrier when Dhul-Qarnayn built it; meaning, they were not able to climb over it nor were they able to climb over the

natural barriers, and they did not have a means to overcome it. And it is known that them not having the ability to do one thing at that time was due to them not having the means that would allow them to go over the barrier or breach it. As for now, they are not incapable of climbing any mountain or barrier, or breaching any structure. Rather, they have the ability to do all of this. By way of this, it is known that they are able, in these times, to emerge and overcome that which they were previously unable to; and this is clear.

From them as well is that the term “*as-sadd*” (السد—blockade) is a term used to define the series of mountains which were to the right and left at that time, and “the barrier” (الردم) was used at that time to denote the barrier that Dhul-Qarnayn had built.

Today, the people have witnessed their emergence from behind these mountains and oceans. Do you not see the series of mountains in Asia, Europe, and other than them? They have already come from behind them and the Black Sea and the White Sea, as well as the surrounding oceans on every side; they’ve already crossed them and they have already come from behind them, while they were previously confined in their homes without having the ability to come out.

By way of this, it is known that Gog and Magog are these nations—Russia, China, America, Germany, and those who follow them—and this is made clear.

.....

THE SECOND EVIDENCE

The second evidence is the statement of Allāh the Exalted:

﴿ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴾

Until, when Ya'jūj and Ma'jūj (Gog and Magog) are let loose (from their barrier), and they swoop down

from every mound.

[Sūrah al-Anbiyā' 21:96]

Meaning, when they are let loose upon the people and they come out after they have been hidden in their homes, in the description that Allāh has mentioned concerning them:

﴿وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

And they swoop down from every mound.

[Sūrah al-Anbiyā' 21:96]

Meaning, from every elevated place, such as mountains and that which is higher than them. His statement "...swoop down" means they swarm upon them quickly. This corresponds to what they are upon, for they are in every place in the world, and they have been unleashed upon the people and they come to them from every mound. Due to this, it is mentioned using the tool of generality, wherein Allāh has said, "From every mound."

There does not remain any mountain except that they have ascended it, or any vast and deep ocean except that they have crossed it, or any difficulty except that they have moved beyond it. And they have reached that which is far-reaching beyond that: the skies from which they swoop. Meaning: They move about quickly in airplanes that fly throughout the eastern and western parts of the earth from all directions. So, if this description is not applicable to them, then who do you see that it is applicable to? And if this description does not fit them, then inform me of who it fits!

In this noble verse lies an evidence and a conclusive proof of Allāh conveying the occurrence of these inventions which have come about reaching this state, because Allāh and His Messenger have informed us of something that has occurred just as it was described, and they have informed us regarding something that cannot be reached except by way of these things. This is because it is not possible for [Gog and Magog] to move about with such speed, swooping down from every mound, except by way of these inventions that have come about.

THE THIRD EVIDENCE

The third evidence is that which is established that the Prophet ﷺ said in the *Ṣaḥīḥayn*:

يقول الله لآدم، يا آدم، فيقول: لبيك وسعديك. فيقول: أخرج من ذريتك بعث النار. فيقول: يا رب وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعون في النار، وواحد في الجنة.

Allāh will say to Ādam, "O Ādam." [Ādam] will say, "I am here at your service." [Allāh] will say, "Take out from your offspring the portion for the Fire." [Ādam] will say, "O my Lord, what is the portion for the Fire?" [Allāh] will say, "Out of every thousand, 999 are for the Fire and one is in Paradise."

The people gasped when the Prophet ﷺ narrated this *ḥadīth* to them, and they said, "O Messenger of Allāh, where will that man be?" He said:

أبشروا، فإنكم في أمتين، ما كانتا في شيء إلا كثرتاه؛ يأجوج ومأجوج.

Have glad tidings, for indeed you will be (counted) amongst two nations, and they will be more abundant than anyone else. They are Gog and Magog.

In another wording, he said:

وما أنتم في الناس إلا كالشعرة البيضاء في جلد الثور الأسود، أو كالشعرة السوداء في جلد الثور الأبيض.

And you will not be amongst the people except like a white hair on the hide of a black bull, or like black hair on the hide of a white bull.⁷

This *ḥadīth* is explicit in that [Gog and Magog] are from the children of Ādam, and speech from the people of history shall come mentioning that they are from the offspring of Yāfith bin Nūḥ and

⁷ *Ṣaḥīḥ al-Bukhārī* (3348, 4741, 6530, and 7483); *Ṣaḥīḥ Muslim* (222).

that the Turks are part of them, as well as that they are called Turks because they were left (ترك) behind the barrier of Dhul-Qarnayn, as an indication towards that shall come.⁸

This *ḥadīth* corresponds with the conditions that are (currently) in existence—Russia, China, Japan, the Franks and those who follow them, and the people of America. Indeed, he has described them as being greatly abundant, and that the Arabs and those who are connected with them in relation to them are similar to one hair as it relates to the hairs on the hide of a bull. He has also described them as being abundant in their disbelief and being the majority of the people of the Hellfire. This is due to their disbelief and their lack of *īmān* in Muḥammad ﷺ, and the scanty amount of correct *īmān* that they have in the rest of the prophets. Indeed, as a long time passes, they are such that Islām is nearly nonexistent with them. And after this, Islām will be very minuscule among them in proportion to their large numbers. So, if this does not mean these large nations, then who are they?

And if you look at the connection between the Arabs and those who are aligned with them from the Islamic nations and those other nations, you will see the affair to be just as the Prophet ﷺ has informed us. And the one who objects to this and thinks that they are not these people claims and believes that they are nations that are more abundant, aforementioned nations, many times over, and that until this day, they are behind a barrier and no one has ever seen them. By Allāh, where are these people and where do you believe they shall come from? Where are their homes that are vast within the earth? Every place on earth has been explored, as well as the adjacent peninsulas; and there shall come, if Allāh wills, clarification of the error of this thought process.

Know that the noble verses, authentic narrations, and speech of the scholars that are cognizant of this affair are clear, and there is no doubt that Gog and Magog are from the children of Ādam and that they are not from the realm of the unseen like the *jinn* and

⁸ Refer to the tenth evidence from this treatise.

the angels, such that no one from amongst mankind has seen them. Rather, they are apparent, real, and seen. Therefore, it is not possible for anyone to say that perhaps they are in existence but Allāh has hidden them from our vision. If anyone were to say this statement, it would be known that he has opposed the clear evidences and he is opposing the reality. It is a statement without knowledge. Rather, it is a statement that contradicts knowledge of the verses and narrations mentioning that they are children of Ādam who are seen, that they will cause corruption on earth, and that they will inhabit the eastern and western parts of the earth, as well as other than this from the descriptions which have been mentioned concerning them.

THE FOURTH EVIDENCE

The fourth evidence is that which is also established in the *Ṣaḥīḥayn* from him ﷺ, that he said one day:

ويل للعرب من شرٍ قد اقترب . فتح اليوم من ردم يأجوج ومأجوج مثل هذه .

Woe to the Arabs from the evils that have approached. Today, a hole has been placed in the barrier of Gog and Magog similar to this.

And he made a circle between his thumb and index finger to illustrate this.⁹

This is an explicit, authentic evidence that—beginning with that day wherein the Prophet ﷺ spoke—some of the means which lead to their emergence were present and those means continued to strengthen with time. This is the case whether the Prophet ﷺ struck an example by way of which he intended to mention something easily comprehensible to the people, intending that they (meaning Gog and Magog) have begun working towards their emergence and appearance upon the earth; or he intended that the barrier of Gog and Magog had actually opened during that time in this amount and that the opening continues to increase until it will be obliterated

⁹ *Ṣaḥīḥ al-Bukhārī* (3347 and 7136); *Ṣaḥīḥ Muslim* (2880).

and no longer exist.¹⁰

If someone were to say, “Why did the people not witness the demolition of the wall?” The answer for this has already preceded, and this is not problematic. It is also said that if this occurred during the time of the Prophet ﷺ and the barrier had been opened in this amount, then the Muslims would not know about that opening were it not for the speech of the Prophet ﷺ wherein he said:

ويل للعرب من شرٍ قد اقترب.

Woe to the Arabs from the evils that have approached.

Moreover, his conveyance of the amount that had been opened

¹⁰ Ibn Kathīr reconciles between the aforementioned *ḥadīth* and the statement of Allāh the Exalted:

﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

So they [Gog and Magog] were made powerless to scale it or dig through it.

[Sūrah al-Kahf 18:97]

By saying: “As for the statement of those who say that this is an indication towards the opening of the doors of evil and tribulations and that this is merely a metaphor and the striking of an example, there is no problem with this. As for the statement of the one who says that this was informing about a matter that was actually occurring—as is apparent from the *ḥadīth* and what immediately comes to mind—likewise, there is no problem with this. This is because the statement of Allāh in which He said:

﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

“So they [Gog and Magog] were made powerless to scale it or dig through it.

[Sūrah al-Kahf 18:97]

“Means: At that time they were not able to do so, because this comes in the sequence of information that had passed. Therefore, it does not negate its occurrence in the future, by the permission of Allāh. They will have the ability to do so and they will be able to do it gradually, little by little, until the appointed time is complete and the barrier has been broken through; and they will emerge, as Allāh has said:

﴿وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

“And they swoop down from every mound.”

[Sūrah al-Anbiyā' 21:96]

(Refer to *Al-Bidāyah wan-Nihāyah* [2/558]).

contains a clear evidence that some of it had been opened, and that it will soon be opened completely and they will emerge upon the people. Also, in this *ḥadīth* lies a description that is clear and evident wherein there is no doubt for the one who knows the reality. The Prophet ﷺ expected that evil had drawn near for the Arabs, which would occur to them by way of Gog and Magog. [This is clear to the one who knows] the condition of the Arabs in Islām; how vastly the Islamic conquest spread throughout the east and western parts of the earth; how honor which was not known for other than them had been gained for the Arabs by way of Islām and its spread; how the other nations rallied each other against them just as one calls people to eat from a large plate, as has been told by the truthful one who has believed;¹¹ moreover, the manner in which Islām began to decline and the honor of the Arabs was removed from those Islamic dominions; and how great inequity and tremendous evil occurred to them bit by bit until the great scourge of the Tartars occurred.¹² And

¹¹ He is indicating the *ḥadīth* of Thawbān رضي الله عنه, who said that the Messenger of Allāh ﷺ said:

يوشك أن تداعى عليكم الأمم من كل أفق، كما تداعى الأكلة على قصعتها.

Soon, it shall be that the nations will rally together against you just as one calls and rallies people to eat food that is upon a plate.

They said, "O Messenger of Allāh, will this be due to our small number upon that day?" He said:

أنتم يومئذ كثير. ولكن تكونون غثاء كغثاء السيل، ينتزع المهابة من قلوب عدوكم، ويجعل في قلوبكم الوهن.

On that day you will be many. However, you will be similar to the sludge of the ocean, and the fear of you will be snatched away from the hearts of your enemies, and *al-wahn* will be placed into your hearts.

They said, "O Messenger of Allāh, what is *al-wahn*?" He said:

حب الحياة، وكراهية الموت.

It is love of this life and the hatred of death.

Reported by Aḥmad, and this is his wording in *Al-Musnad* (5/278, #22497). Abū Dāwūd reported it in "The Portents of the Hour" (4297). Al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ Abī Dāwūd* (3610 and 4297), as well as within *Aṣ-Ṣaḥīḥah* (956).

¹² And it is from the greatest of tribulations that occurred to the Muslims, to the point that Ibn al-Athīr رحمه الله said in his history book, "A number of years remained wherein

they (the Tartars) are from the same strain as Gog and Magog and from their same dwelling, as the people of history—from them Ibn Kathīr رحمہ اللہ—have mentioned.¹³

And evil has continued to descend upon the Muslims in general and upon the Arabs specifically from these nations until they have reached the condition that is present today, which is lamented; and we hope that Allāh displays kindness to the rest of the Muslims and the Arabs and that He repels from them the evils which none besides

people would neglect or shy away from mentioning this incident, due to the severity of it [causing them to have] a distaste for mentioning it. Some would speak about it while some would not. Who is he who would find it easy to write about the humiliation of Islām and the Muslims, and who is he who would find mentioning this to be easy for him? Woe to me! Would that my mother had not given birth to me. And woe to me! Would that I had died before its occurrence, or that I had been a thing long forgotten. If someone were to say that the earth, since Allāh created Ādam up until now, had not been tried with the likes of this, then that person would be truthful. Indeed, history does not contain anything similar to it or anything remotely like it. Perhaps the creation will not see the likes of this occurrence until the earth is done away with and the world ends, with the exception of Gog and Magog.”

The complete context of this is in *At-Tārikh* (10/333). It occurred in 617 AH. This is the affair; and he رحمہ اللہ did not live to see the rest of their *fitnah* and the fall of Baghdad, which was the capital of the Islamic caliphate, as well as that which occurred from great calamities, as Ibn Kathīr mentioned at length in *Al-Bidāyah wan-Nihāyah* (17/356–364); and the incidents that occurred in 656 AH. This *fitnah* began in 617 AH at the borders of China, and it nearly reached 658 AH in ‘Ayn Jālūt, in Shām.

¹³ Ibn Kathīr said in his history book: “Gog and Magog are two groups from the Turks, and they are the worst of the worst; they are the greatest of them in terms of evil, and the most abundant from them regarding the corruption they caused. And connecting them to [the Turks] is similar to connecting them to others. It has been said that the Turks became known by this name when Dhul-Qarnayn built the barrier and Gog and Magog were confined behind it. So a group amongst them remained and did not have with them the likes of their corruption. Thus, they were left behind it; meaning, behind the barrier. Due to this, they are known as ‘at-Turk’.” (Refer to *Al-Bidāyah wan-Nihāyah* [2/553]).

He likewise said in his *tafsīr*: “They are only known as Turks because they were left behind the barrier. Besides this, they are the most closely related of the people to them (meaning Gog and Magog).” (Refer to *Tafsīr al-Qur’ān al-‘Azīm* [5/195]).

And he said in the book *Tribulations and Signs before the Day of Judgment*: “And they are similar to the people and they resemble them like sons resemble their fathers, having sunken eyes and flat noses, being violent in their nature, resembling them with similar skin tones.” (Refer to *Al-Bidāyah wan-Nihāyah* [19/239]).

Him can repel. These evils which we have indicated and which are known to be many—from where have they befallen the Muslims in general and the Arabs specifically other than from that which had been conveyed by the truthful one that has believed, who does not speak of his own desires, when he informed about their occurrence? And they are Gog and Magog.

Due to this, some of the latter-day scholars who are cognizant of the conditions of the nations—like Amīr Shakīb Arslān and others—hold that Gog and Magog are the Soviet Union, or some of them; and without doubt, they are from them. Rather, they are at the head of them. Ibn Kathīr, in his history book, displayed certainty that they are the Mongols, who are the origin of the Tartars, China, Japan, Russia, and other than them from the Europeans, as has been mentioned by those who study lineages; and likewise those who follow them from other nations, like America. Therefore, they take the same ruling.

These various descriptions with which they have been described in the Book and the Sunnah leave no doubt as it relates to the understanding—for the one who understands the reality—that they are applicable to these nations. As for that which exists from narrations indicating that they are a nation far-off, that their existence is something far-off, and that their descriptions are different from the descriptions of human beings—all of these are false.¹⁴ They oppose the authentic narrations and reality. Therefore, it is not permissible to believe them and rely upon them, much less to give them precedence over that which the authentic texts indicate. These narrations—even though some of the people mention them and many of

¹⁴ Ibn Kathīr said, “Whoever claims that Gog and Magog were created from the *nutfah* of Ādam when he had a nocturnal emission and it mixed with dirt, and thus they were created from this, and that they are not from Ḥawwā’; similarly, he who claims that they have various images, being very abnormally tall, and that from them there is he who is like the date palm tree (in height), and that from them there is he who is extremely short, and that from them there is he who exposes one ear while covering the other—all of these are statements for which there is no evidence, and they are speculation about the unseen without evidence. What is correct is that they are from the children of Ādam and similar to them, and they bear their descriptions.” (*Al-Bidāyah wan-Nihāyah* [2/553-554]).

the compiled books have gone to great lengths mentioning *ahādīth* and narrations which should not be mentioned nor should any credence be given to them—the one who has insight will know by merely looking at them that they oppose what has been indicated by the authentic narrations.

If you were to say that it has come in *Ṣaḥīḥ Muslim*, in the long *ḥadīth* of an-Nawwās bin Samʿān, that Allāh will say to ʿĪsā bin Maryam when ʿĪsā kills the Dajjāl, “I have sent out slaves of mine whom no one will be able to fight. Therefore, shelter my servants in aṭ-Ṭūr”; and that they (Gog and Magog) will come out and the first part of them will drink up Lake Tiberius and the latter part of them will pass by and say, “There used to be water here”; and that they would shoot their arrows to the heavens and they will return back to them bloodied, and they will say, “We have conquered the people of the earth and we have ascended above the people of the heavens,”¹⁵ then the response to this is from a number of perspectives:

THE FIRST

If we assume that this *ḥadīth* opposes and contradicts what those texts indicate, then there would be no avoiding this, and that which this *ḥadīth* makes clear and indicates does not take precedence over that which those texts indicate. And this is regarding its application. However, there is no contradiction between these narrations, and all praise is due to Allāh.

THE SECOND

Those texts indicate their aforementioned descriptions which have been clearly attested to and constitute certain evidence that is not possible to reject by way of that which opposes it.

THE THIRD

His conveyance of their emergence after ʿĪsā kills the Dajjāl and the Muslims fight the Jews does not indicate that they had not come

¹⁵ This is a portion of a long *ḥadīth* which is reported by Muslim in his *Ṣaḥīḥ* (2937).

out before then. Rather, this emergence takes place time after time. Indeed, Gog and Magog will come out being enraged at 'Īsā and those who are with him from the believers, and they will want to attack them. But Allāh will subdue and repel them and inflict a horrible death upon them. There are many verses that indicate that what is intended by "emergence and coming out" is not the first emergence and coming out—rather, it is an emergence and coming out that occurs from time to time. Such as the statement of Allāh the Exalted:

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا﴾

He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out.

[*Sūrah al-Ḥashr* 59:2]

So this "getting out" occurs from time to time. Similarly, there is the statement of Allāh the Exalted:

﴿فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ﴾

So We brought out from therein the believers.

[*Sūrah adh-Dhāriyāt* 51:35]

Likewise, Allāh's statement:

﴿فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ﴾

So We expelled them from gardens and springs.

[*Sūrah ash-Shu'arā'* 26:57]

There are other verses which indicate that what is intended by "coming out" and "bringing out" is that which will occur from time to time, and it is not simply the first emergence. Similar to that is the affair of "sending out," as Allāh the Exalted has said:

﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ﴾

شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ﴿١٧﴾

**So, when the promise came for the first of the two,
We sent against you slaves of Ours given to terrible
warfare. They entered the very innermost parts of
your homes.**

[*Sūrah al-Isrā'* 17:5]

So, this “sending forth” for them was from the peninsula lands to the lands of Shām.

And similar to this is found in the words of the *ḥadīth* of an-Nawwās, wherein he said, “I have sent forth slaves of mine whom no one can fight against.” And there is no difference between these two meanings. Allāh has said:

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ﴾

Then Allāh sent a crow who scratched the ground.

[*Sūrah al-Mā'idah* 5:31]

What is intended by “sending out” is not the beginning of the crow’s creation. Rather, what is intended by it is that Allāh sent a crow in order to scratch the ground. Likewise, Allāh has said:

﴿إِبْعَثْ لَنَا مَلِكًا نُنَاقِلُ فِي سَبِيلِ اللَّهِ﴾

“Send to us a king and we will fight in Allāh’s way.”

[*Sūrah al-Baqarah* 2:246]

The meaning of this is “Appoint for us a king”; and this is evident and clear, and all praise is due to Allāh.

THE FOURTH

The Prophet ﷺ would often strike examples for the people by way of what they knew, specifically in the affairs for which the Muslims had not witnessed any resemblance or likeness at that time. His ﷺ telling of the arrows such that when they shoot them up to the heavens it indicates their strength and power over the people of the earth, and

their weaponry and their inventions—within this is an indication of them flying throughout the sky.¹⁶ It is known that weaponry by way of arrows and their likes is from those weapons of old that are weak and have been done away with over time; and the weapons have not ceased to advance and increase, and there is no hope that the people will ever return to utilizing arrows and their likes as weapons.¹⁷

Rather, that which careful study indicates and close research proves when examining the affairs is that the weapons have continuously advanced, and these weapons which are in existence today will be forgotten to the point that [the weapons that will come to be] will be able to eradicate and destroy the creation. And there occurs that which the Prophet ﷺ informed us of, from the destruction of men by way of killing to the point that there will be 50 women for every 1 man.¹⁸ And the Messenger ﷺ did not convey that which would confuse the intellects. Rather, his speech contains healing, infallibility, light, proof, truth, and certainty.

As for what is in it from mention of the lake and their drinking of it, then this is either an indication that draws attention to their large number, which is their reality, or it is that the water will be usurped by way of tools for their crops and irrigation to the point that they completely eradicate it; and this is a literal type of drinking. What indicates this is that, if river water gathers at a place upon the face of the earth whereupon there are human beings and animals, they

¹⁶ In this lies clear interpretation. The Messenger of Allāh ﷺ is the most knowledgeable of what he said, and this is actualized in his statement:

فتعود عليهم مخصوبة دماً.

They (the arrows) will return to them bloodied.

And the Prophet ﷺ was able to speak with what bears the interpretation of that which the Shaykh has mentioned, such as him saying, for example: “By way of their weaponry.” Moreover, he has described this by attaching it to their arrows, so that which takes precedence is interpreting the text upon its apparent meaning.

¹⁷ It is not inconceivable that the affair will come to be such that the newly invented weapons will be done away with and that the people will return to a time wherein they utilize weapons of old, and this text has many similar supporting narrations within the *aḥādīth* that speak about the portents of the Hour and the end of time.

¹⁸ *Ṣaḥīḥ al-Bukhārī* 81; *Jāmi’ at-Tirmidhī* 2205.

will drink from it with their mouths until they deplete it. And the Prophet ﷺ is absolved from speaking in opposition to reality. Therefore, one of the two interpretations must be accepted¹⁹ if it be that the *ḥadīth* of an-Nawwās bin Samʿān has been preserved, in order to reconcile between the texts.

And what indicates the latter interpretation is that the Zionists, the majority of whom are from the offspring of the Franks, have come to the borderlands continuing to usurp the water of the lake by way of chemical means and other than it, and they have continued to be upon this way; and it is inevitable that everything Allāh and his Messenger have conveyed will come to pass.²⁰

THE FIFTH EVIDENCE

The fifth evidence is that which the reports have successfully maintained from the various categories of scholars—from the schol-

¹⁹ Rather, that which is binding is [accepting] what the infallible one ﷺ has conveyed without there being a need for interpretation, for he said:

فيمر أوائلهم على بحيرة طبرية، فيشربون ما فيها، ويمر آخرهم فيقولون: لقد كان بهذه مرة ماء.

The first (group) of them will pass by Lake Tiberius and will drink it completely. The latter group will pass by it and say, "There used to be water here."

Reported by Muslim (2937).

This being an indication of their great abundance does not prevent it from being taken literally. As for the second interpretation, it is implausible, and there is nothing in the narrations to indicate it; the people continue to extract water from lakes and rivers by way of old and new means. Perhaps at times it depletes (in a given place); and in spite of that which the Shaykh رحمه الله has taken to in the second interpretation, Lake Tiberius has not been depleted until now. The context of the Prophetic *ḥadīth* indicates that the first group of Gog and Magog will literally drink the water of the lake, and not that they will irrigate, grow crops, and water their flocks.

²⁰ Although many of the Zionists come from the lands of the Franks, they are Jews from the lineage of Sām bin Nūḥ and they are not from Gog and Magog by way of the descendants of Yāfīth, who the narration has mentioned will drink Lake Tiberius. So that which occurs from the extraction of this water by way of tools and chemical means from the Zionists and other than them is not, in reality, the report of the Messenger ﷺ regarding Gog and Magog.

ars of *tafsīr*, the historians, the people of genealogy and history, the scholars of old as well as those of latter days—as well as the unanimous agreement of their verifiers: that Gog and Magog are in Northern Asia and are related to the Turks. And the Turks are known as such because Dhul-Qarnayn built the fortress subduing Gog and Magog, and this group of people left from it. Thus, they became known as “at-Turk” because they were those who left from behind the fortress. So, the Turks are from them, and the rest of those in relation to them are connected to them in the lands of Turkistan. And many of the historians have mentioned this, to the point that there is nearly total agreement upon it.

Likewise, there are those who came later from the nations which follow them and are an extension of them, for they have mentioned that the children of Nūḥ who brought forth offspring are three. They are:

1) Sām (Shem), who is the father of the Arabs and those who are related to them.

2) Ḥām, who is the father of Sudan, the Berbers, and all of the people of Africa.

3) Yāfith (Japheth), who is the father of the Sicilians, the Turks, and Gog and Magog, as well as the Tartars and those who extend from them from the people of China, Japan, and the lands of the Franks, etc.

The speech of the scholars of *tafsīr* and the scholars of genealogy on this topic, and on that which bears similar meaning, is plentiful, and it is not possible to transmit it here in this summarized treatise. The one who is right-minded is such that, when he knows the reality and he knows where the abodes of the Turks are, as well as those who are related to them, then he knows that the speech of these scholars is explicit that they are these nations which we have mentioned. Let your minds be clear in understanding that Gog and Magog are not an unseen creation. Rather, they are human beings and they are apparent and real, as various evidences have established.

.....

THE SIXTH EVIDENCE

The sixth evidence is that the Legislator does not convey anything that would confuse the minds, and which is contradicted by reality and that which is tangible. Rather, everything which the legislation conveys is not objected to by way of sensory perception, sound intellect, or other than it from the knowledge-based affairs. And he who claims that Gog and Magog are not these nations whom we have mentioned, then his statement is something which is impossible, because the person who is saying this claims and believes that they (Gog and Magog) are large nations from the children of Ādam and that they are more than these nations which are known today upon the face of the earth, many times over. This statement is inconceivable, and the Legislator is free from this statement being ascribed to Him.

This is because it opens the way for the disbelievers and the obstinate rejecters to criticize the Legislator and to say, “How can they inform us regarding nations upon the face of the earth that are more than those who are in existence within the six continents and that which extends from them? Where are they and where are their homes? The entirety of the earth has been uncovered and its people are known in every land, and there does not remain any place upon the earth except that the knowledge of the people has reached it, with the exception of a very small portion beneath the two poles that is covered by snow, where it is not possible for any human being to inhabit it nor any animal or plant life, due to the severity of its cold and the absence of sunlight reaching it. And it is a very small tract in relation to the entirety of the earth that has been uncovered.”

So, the mere imagining of one who has sound intellect of this statement is sufficient to refute it, and that which makes this affair entirely clear is the next point.

.....

THE SEVENTH EVIDENCE

The seventh evidence is that all of the continents of the world, of old

and recent times, are six:²¹

1) Asia. It is from the Red Sea and the White Sea, westward to the furthest lands of Siberia; from the lands of Russia going north to the Pacific Ocean; going east to the Black Sea and Ukraine. As well as that which is beyond or that which is facing Europe westward.

2) Africa. Its eastern part is by the Red Sea up to the Atlantic Ocean westward, and from the White Sea northward to the Atlantic Ocean; and it is connected to the Indian Ocean in the south.

3) Europe, which is bordered by the White Sea to the south, extending to the North Sea then the Atlantic Ocean to the north and west, and from the lands of Andalus westward to the Ukraine eastward.

4) Australia. It is the continent that sits to the southeast in the middle of the Pacific Ocean.

5) South America. It sits in the gulf of Panama from the Atlantic Ocean to the north, and it extends to the Pacific Ocean in the south.

6) North America. It is connected at the west of the Atlantic Ocean and the North Sea, and from the east it is connected to the Pacific Ocean.

These are all of the continents of the earth by the agreement of those who are acquainted with that; and both small and larger patches of land are connected to these continents. These continents are known by all of the people, and the races of their inhabitants are known, as well as their classes. Knowledge of them is such that their exact numbers are known. And the people are certain regarding this; there is no doubt that the aforementioned people in these six continents are the people of the earth and that there is no one upon the face of

²¹ **Translator's Note:** *The Glossary of Geology*, which is published by the American Geosciences Institute, defines a continent as: "One of the earth's major land masses, including both dry land and continental shelves." Using the criteria defined above, many geologists say that there are six continents.

the earth other than them.

So, when one comes and informs us that there are other than these aforementioned people on the earth from the children of Ādam—more than these people who are known from the children of Ādam, more than the aforementioned people many times over—we know the severity of his error and that he has opposed the conclusive reality; and this is something that is clear, and it increases us in understanding.

.....
THE EIGHTH EVIDENCE

The roundness of the earth is established such that there is no debate regarding it. Shaykh-ul-Islām Ibn Taymiyyah, as well as Ibn al-Qayyim, Ibn Kathīr, and other than them have mentioned this. Shaykh-ul-Islām has mentioned that the evidences of the Book and the Sunnah regarding this statement are evident.²²

Likewise, the people who have knowledge about this affair are in agreement regarding it. There were, in times of old, those from amongst the people of knowledge who opposed the concept of the roundness of the earth, before its affair was revealed. They thought that it being round contradicted it being spread out, and this is an error. Indeed, a large and spread-out body can perhaps be round as well. Allāh the Exalted has said:

﴿وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ﴾

And at the earth, how it is spread out?

[*Sūrah al-Ghāshiyah* 88:20]

Meaning: How it extends out, and it is spread for the benefit of all of the children of Ādam.

²² Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said, “Know that the earth is such that it is agreed upon that it is round in shape, and there is nothing beneath the surface of the earth except its core, and at the end of that is its inner core. Therefore, we have no clear direction except two: up and down. And the directions differ just as the people differ, and this is by way of the Book, the Sunnah, and the consensus.” (Refer to *Majmū’ al-Fatāwā* [5/150]).

Allāh the Exalted has said:

﴿يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ﴾

He makes the night go round the day and makes the day go round the night.

[*Sūrah az-Zumar 39:5*]

And that which revolves is round, similar to the revolving of the turban around the head. Allāh the Exalted has also said:

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

They all float, each in an orbit.

[*Sūrah Yā-Sīn 36:40*]

Moreover, to correspond with this, the reality is known such that there is no doubt in it. After the occurrence of inventions and the means of transportation and communication, the roundness of the earth became something known to everyone who was acquainted with the earth. And it is possible, and a person is able, at any given time to know the time in the various places on earth. He knows that when it is night in some directions, it is daytime in others; and the opposite is true. And the sun continues to run on its course, so when it rises on one side, it sets on another side. For example, if the sun declines in the Arabian Peninsula, it has set in the far east of China and the lands of Japan. When the sun sets in the Arabian Peninsula, then it has begun to rise in the lands of America. Moreover, if the sun declines in America, it has begun to rise in Japan and China, and so on.

Likewise, he who travels west across the Atlantic Ocean to the northwest will end up in America. And likewise, towards the Pacific Ocean; and if he were to travel from the Pacific Ocean, he would reach Japan and then China and then return back to the place of departure. Such is the case in every place. It is known that if the earth is round, then it is restricted in terms of its structure. Therefore, the claim of he who says that there are other nations more than those who have been mentioned and are well-known upon the face of the

earth, is a claim that opposes the conclusive evidence; and anything that is like this is known to be an error.

And know that whoever opposes what we have mentioned does not have any evidence except that which we have mentioned in the *ḥadīth* of an-Nawwās bin Samʿān, and we have also mentioned its explanation.

Likewise, they think that the names remain the way that they are forever. So, once they saw that these nations have other names specific to them—like Russia, Japan, and their likes—they believed that they are not Gog and Magog, and this is a clear mistake. How many names alter and change over time? The names of directions, the names of governments, the names of elements—all are subject to change. How often does a name change to another name? How often do nations evolve from other nations? Those who are acquainted with the lineages of the Turks²³ have mentioned the Ṭūrāniyyūn (or the Turanians), who are from the lineage of Gog and Magog; and this nation continues to spread east and west. It is known that the names often change and modify, and that which is given due consideration is the descriptions which have been mentioned in the Book and the Sunnah; and we have clarified the application of their descriptions upon these nations in what has preceded.

(This is) in addition to the fact that the name today exists, for indeed, the name of the original lands of Gog and Magog (which are the lands of Mongolia and eastern Turkistan) are still known, and those tribes are still called Gog and Magog. And today, they extend from the state of Russia.

.....

THE NINTH EVIDENCE

The ninth evidence, which is conclusive of all that has preceded,

²³ The Turks: This group embraces the most widely scattered folk—the Ottoman Turks of Constantinople and Anatolia, the Turcomans of Central Asia and Persia, the Tartars of South Russia and Transcaucasia, the Magyars of Hungary, the Finns of Finland and the Baltic provinces, the aboriginal tribes of Siberia, and even the distant Mongols and Manchus.

is that the evidences of the Book and the Sunnah, as well as the aforementioned descriptions within them of Gog and Magog, are not correctly applied to anyone other than those whom we have mentioned from those nations. Likewise, the reality of those affairs is conclusive in determining this by way of perception and sound knowledge; and an indication and an affirmation of this has preceded. When all of this is combined, you will know with certain knowledge containing no doubt that they are applicable to those nations, and that they are the ones intended by way of them, and that they (the evidences) are from the proofs of the message of Muḥammad ﷺ.

You will know, as well, by way of that which has preceded, that there is none other than those aforementioned people from the children of Ādam upon the face of the earth, and that whoever says that Gog and Magog are other than them has not said this based upon knowledge and proof; it is only a statement without knowledge. Rather, it opposes sound knowledge.

.....

THE TENTH EVIDENCE

The tenth evidence is that the term Gog and Magog (Ya'jūj and Ma'jūj, يَاجُوجَ وَمَاجُوجَ) is derived from the word "*al-ajj*" (الأَجِج), meaning "burning," and "*as-sur'ah*" (السَّرعَة), meaning "speed." The Legislator has described them with this, which indicates what we have mentioned. Due to this, it is more likely that the term is the title of a genus, although a group of people of knowledge hold that they are a specific group of the Soviet Union and they are known today by way of this name. It being the title of a genus would include them as well as those who follow them. And this is from two perspectives:

1) The aforementioned descriptions in the Book and the Sunnah are applicable to all of the groups mentioned, such as Allāh's statement:

﴿وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

And they swoop down from every mound.

[Sūrah al-Anbiyā' 21:96]

As well as the evil which reaches the Muslims in general, from them and the Arabs specifically, as well as the description of their large number, their disbelief, that they are the majority of the inhabitants of the Fire, and other than this from that which is clear regarding them.

2) The conveyance of the Prophet ﷺ regarding the contingent that is for the Hellfire, and that out of every 1,000 it is 999 in the Fire and one in Paradise, and that the majority of these people of the Fire are from Gog and Magog. These things cannot conceivably be applied to anyone except a particular genus. Since many of the people were unclear regarding this issue, the affair was not apparent to them. This is in addition to the fact that whoever looks at the evidences of the legislation, as well as the intellectual proofs, will not doubt this.

I would like to cite the speech of reputable people of this era and those who have complete cognizance of these issues which indicate what has been mentioned. Amīr Shakīb Arslān رحمه الله said in the footnotes of the book *The New World of Islām* that Gog and Magog are the Mongols, and he mentioned their battles against the lands of the Franks and their defeat and conquest of them. He also said in his book *The Conquest of the Arabs* on p. 170, “In those days, the Mongols reached France and filled the lands with destruction and carnage. And people saw within them an affirmation of the prophecy of Ezekiel regarding Gog and Magog.”

It was written in the first volume of *Al-Ḥilāl as-Sundusiyyah* by Amīr Shakīb, on p. 178: “Ar-Rāzī mentioned that the Goths (meaning the kings of Andalus) whom the Muslims defeated—the last of whom was named Roderick—were from the children of Gog and Magog, who are the offspring of Yāfith (Japheth) bin Nūḥ.”

In *Al-Mannār* magazine, vol. 11, at the end of the answer to the question on p. 284, it is written: “This is the case; and whoever

reflects upon the onslaught of the Tartar Mongols—who are the offspring of Gog and Magog—against the Muslim and Christian lands in the 7th century after the Hijrah, and that which they brought about from corruption on the earth and that which they caused to the various nations from murder, abuse, and slaughter, will understand that it is possible for this to occur from them again before the establishment of the Hour. As the Noble Qur'aṇ has mentioned:

﴿ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ ﴾

“Until, when Ya'jūj and Ma'jūj (Gog and Magog)
are let loose...”

[Sūrah al-Anbiyā' 21:96]

Shakīb Arslān mentioned in the footnotes of *Muqaddimah Ibn Khaldūn*, as well as *The New World of Islām*, the description of the perpetuity of the lineages of the Tartars, Gog and Magog, and the Turks, and how they enter into the generality of the people of Europe after having inhabited Asia; and some of the people departed from there, while the majority of them remained in Asia.

The author of *At-Tadhkirah* mentioned in it (2/86), when speaking about the nature of various lands, the lands of Gog and Magog and the place wherein they reside, and that which they bartered from other lands, in extensive speech which supports what we have mentioned. It is mentioned in the magazine *Al-Fat'h*, vol. 440 printed on the 7th of Muḥarram, 1254 AH, on p. 96 in an article by Shaykh Muḥammad Sulaymān: “The middle generations and the people of Europe came, transgressing against the Muslims and fighting them in their homes, waging war against them and against their tents; and Gog and Magog emerged, so the Tartars came from the east against the lands of Islām and pillaged, destroyed, and created carnage therein, demolishing the caliphate; and they killed the caliph, and the Muslims ended up in a small tract of land in the east and a clear place in the west.”

Likewise, in *Minjam al-Imrān*,²⁴ vol. 1, p. 58, it is mentioned:

²⁴ The book *Minjam al-Imrān fil-Mustadrak 'Alā Mu'jam al-Buldān* was compiled by

“From the nations whose movements are known, as well as the migration of their tribes, are the Hankou Turks. Indeed, they are the oldest of the tribes whose history we know as it touches other nations; perhaps they were the Indo-Germanic nation which resided near the Yutighah area in the northwestern direction of China. This occurrence, which brought about the conquest, destruction, and pillaging, took place in 214 BC and extended until it reached as far west as Europe, continuing to the middle parts of Asia in the direction of the north from the Himalayan mountains.”

He went on to say on p. 62: “When the Europeans saw what they saw from the conquests of the Mongols, which had extended from China up to Kraków (which is in the middle of Europe) and up to the Mediterranean coast and the west of Asia within 26 years, fear gripped their hearts.”

He also said in *Al-Minjam*, vol.1, p. 72: “Havoc was wreaked upon the earth by way of the conquest of Russia in the middle of Asia, and England was in fear of that occurring to them. The end of the war between Russia and the Circassians was in 1864 CE, which corresponded to 1281 AH. It led to the destruction of the great wall which protected its dominion, and that was the Caucasus mountain; and this led to them achieving their most important goal.”

Al-Mas'ūdī wrote in *Al-Muqtabis*: “The border of the fifth region was an ocean of Shām, and it extended to the furthest recesses of Rome, from that which extended from the ocean going up to Thrace and the lands of Burjān and al-Istibān as well as Gog and Magog, the Turks, the Khazars, al-Lān, and al-Jalāliqah.”

So, he considered all of them to be in the lands of the Turks. Ibn Rustah said, “The sixth region begins from the east and passes through the lands of Gog and Magog and upon the lands of the Khazars, and it extends to the western ocean.” Look at how he explicitly mentions it passing through the lands of the Khazars, and this is known to be near the Caspian Sea.

Muḥammad Amīn al-Khānījī. He gave great importance to manuscripts. (Refer to *Mu'jam al-Mu'allifin* [5/74]).

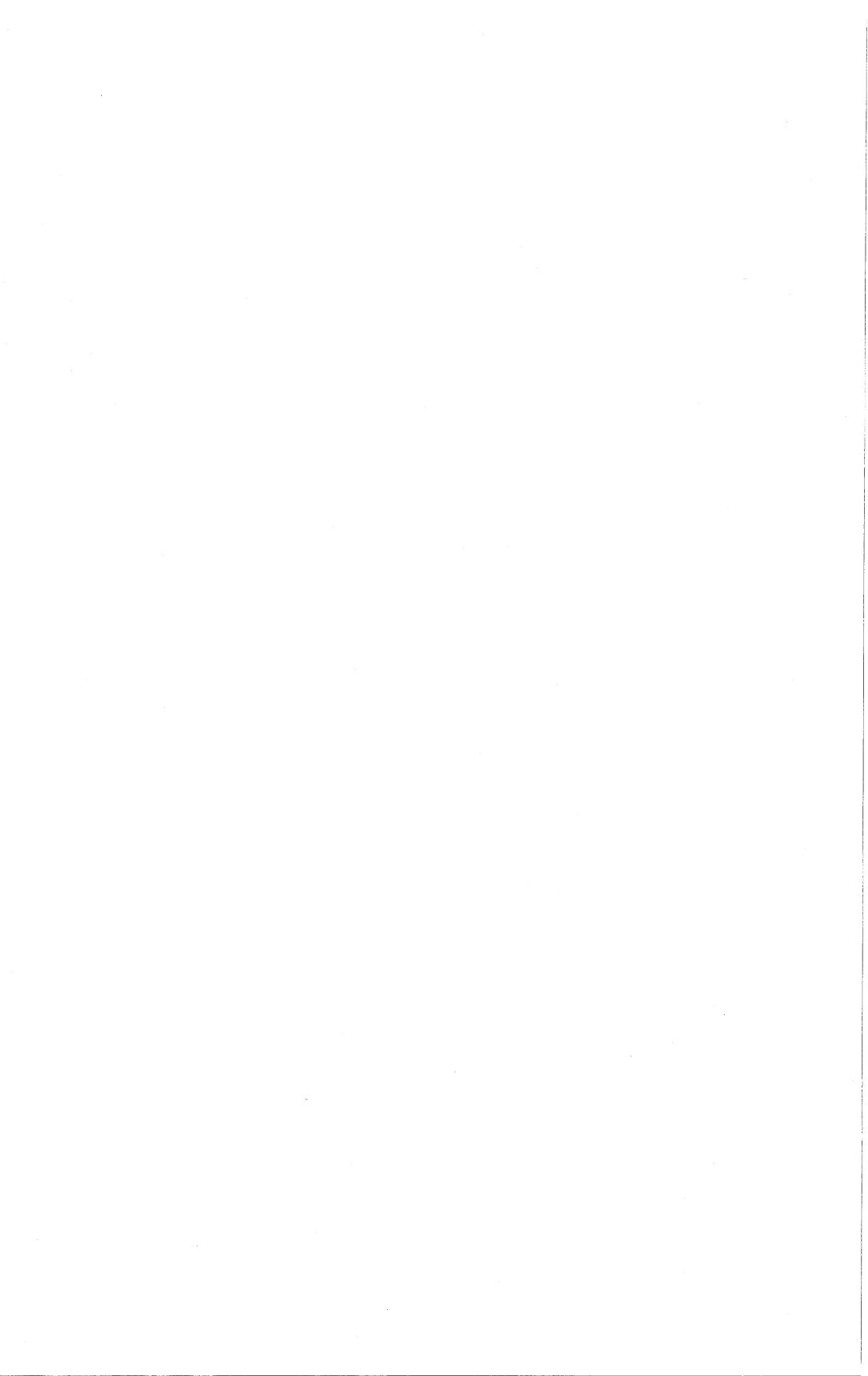
Al-Balkhī said in his book of history, on p. 534: “The sixth region begins from the east and passes through the lands of Gog and Magog, and it ends at the lands of the Khazars and then to the middle of Gorgan up to the lands of Rome.”

The people of knowledge say: That which is beyond these regions up to the inhabited places that we are aware of beginning from the east is from the lands of Gog and Magog that are known, and the reality affirms this and it is attested to; and the speech of the people of history and their verifiers, as well as those who are acquainted with these affairs, support that and attest to it.

Based upon this, it is obligatory upon the one who is certain of this and knows the texts to believe in it and to worship Allāh by way of this. It is upon the one who is confused regarding this issue to withhold from speaking with certainty regarding either of the two affairs; thus, he neither negates nor affirms. And if he is not certain regarding either of the two affairs, then he is to be patient and take his time until he is able to contemplate the legislative evidences, as well as the intellectual evidences, and thus know the reality. If he becomes certain regarding one of the two affairs based upon the evidences, then it becomes incumbent upon him to follow the correct proof. And if he were to speak with certainty regarding one of the two affairs, blindly following without knowing which is correct, then he has spoken without knowledge and this has no basis in this issue. Rather, all affairs depend upon a foundation, which we hope Allāh actualizes for every seeker of beneficial knowledge.

We ask Allāh to guide us and our brothers from amongst the Muslims to His Straight Path, in guidance and knowledge, so that we may know what He has sent down upon us from the Book and *al-ḥikmah*—in general and in detail—and in guidance in knowledge so that we may traverse upon the path which leads to Allāh and to the abode of His honor by way of it, adhering to the commands and avoiding the prohibitions. Indeed, Allāh is Generous and Kind.

May prayers and peace be upon Muḥammad, his family, and his Companions all together.



THE FITNAH OF THE DAJJAL AND GOG AND MAGOG

Imām as-Sa'dī said:

The fact that the time in which he will come is unknown indicates that no believer can guarantee safety for himself from encountering that time. This is an affair which is possible, and its evil and *fitnah* are to be feared. The need of the slave for having protection from his *fitnah* by all means is something known. And from the greatest means is seeking refuge with Allāh from him. Also, this is through supplication and fearing his *fitnah*. Thus, it is inevitable that one does so in all levels of this *ummah*.

This is a firmly placed *'aqīdah*, to the point that if it occurred and its occurrence is actualized, then this *ummah*—specifically those who have a connection to the correct and sound belief system—will be able to defend itself from this evil and be protected from his *fitnah*.

In contrast, if the fear of him were to be removed from the hearts, then the *fitnah* would be increased when that time comes. And the believers would have no tangible *īmān* to eradicate his *fitnah* and evil.



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